THE

ARGONAUTIC EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS.

VOL. II.

THE

ARGONAUTIC EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS,

INTO

ENGLISH VERSE,

WITH

CRITICAL, HISTORICAL, AND EXPLANATORY

REMARKS,

AND

PREFATORY ESSAYS,

WITH A LARGE

APPENDIX.

Inſcribed to his Grace the Duke of MARLBOROUGH.

Veris falſa remiſcet,
Primo nè medium, medio nè diſcrepet imum.
HOR. Art. Poet.

VOL. II.

LONDON,
Printed for THOMAS PAYNE and Son, at the Mews-Gate, Duke's Court, St. Martin's; and ROBERT FAULDER, New Bond-ſtreet. 1780.

ARGONAUTICS

OF

APOLLONIUS RHODIUS.

BOOK III.

COME, gentle Erato, my ſoul inſpire!
Oh! fan my genius with thy ſacred fire!
Speak to Iölcos borne the radiant prize,
While godlike Jaſon lures Medea's eyes;
Thine Cytherea's ſofter taſk to ſhare!
Thine, heav'nly maid, to ſoothe the virgin's care,
Thence deem'd the Muſe of love!—the ſhelt'ring reeds
Receive the warriors ambuſh'd in the meads,
Conceal'd from mortal ken, yet amply ſeen
By Jove's imperial bride, and wiſdom's queen.
Far from the thund'rer, and th' aſſociate pow'rs
The couch invites them to the council'd hours;
Inquiring Juno Wiſdom's ear addreſs'd:
" Daughter of Jove, the ſecret of thy breaſt
" Dare to unfold! to Juno's wiſh impart
" What open * ſuccor, or what ſnares of art
" Shall

* χρεος in the original is contraſted with δολον, and intimates the application of force, only if ſuch exertion ſhould be neceſſary. Erato the Muſe of heroïc poetry is more characteriſtically from her name, the Muſe of love; and may ſeem in

 theſe

" Shall to yon heroes yield the golden fleece
" Return'd triumphant to their native Greece?
" How ſoothing treach'ry friendſhip's ſemblance roll,
" To melt the monarch, inſolent of ſoul?

theſe united offices to juſtify the continued mixture of the warlike and the amorous paſſions, never-failing concomitants in our tragic plans. They are however more happily allied in ancient poetry by their reſcue of heroiſm from barbarity. In the catalogue of departments attributed to the nine Muſes by the ſcholiaſt on this paſſage, the province of 'activity in the dance' is particularly aſſigned to Erato. The idea of the dance may ſurely rather lead us to her connection with dramatic, than with epic compoſitions, however variations may ſeem to have been made in the peculiar employments of each Muſe, as occaſional changes in the progreſs of Grecian literature gave riſe. Virgil has invoked Erato, and the invocation is addreſſed to her upon the arrival of Æneas at Latium to *obtain*, or with *due* ſubmiſſion to the heathen deities, 'promoters of diſcord,' to *ſeize* from the rightful claimant the crown of that kingdom, and the princeſs to whom he had been betrothed. On this poetical origin of the Romans it may be remarked, that without the expreſs countenance of thoſe 'heathen deities' perſonally interfering as abettors of Trojan uſurpation, Virgil could ſcarcely have hazarded, conſiſtently with the intereſts of his maſter Auguſtus, as with the leſs ſatisfied diſpoſitions of a conſiderable party, an epiſode, wherein the fundamental principles of hoſpitable ſociety (principles derived from, and forming indeed a ſecondary portion of the heathen religion) were violated in the perſon of old Latinus, and his engagements with Turnus. But every other conſideration was deſtined to ſubmit to the poet's political deſign; ſure of a popular reception from its flattering appeal to every Roman boſom. A turn upon words is obvious in the uſe of ἴσπρατον, ver. 5. orig.

" How?

" How? but each thought be ſcan'd! each aid
" ſupply'd!"
She ſpake, and Wiſdom's Goddeſs thus reply'd!
" Ah! why the great reſolve, my Juno, aſk?
" Still broods my boſom o'er reflection's taſk;
" Nor fram'd one art to ſhield the warriors' ſkill,
" Though weigh'd in reaſon's ſcale each ponder'd
" will."
She ends; to earth their ſteady looks reſign'd
Speak the wild ſorrows floating in the mind;
When bolder Juno burſts the ſleep of thought:
" Inſtant be wily Cytherea ſought!
" Inſtant, oh Goddeſs, if her wiſh our joy,
" Her voice ſhall give the mandate to her boy;
" Swift ſprings the arrow to Medea's heart;
" *Skill'd* in the magic's medicinal art
" *Her's* ev'ry rapt'rous hope in Jaſon's arms!
" The prize his triumph with his country's charms,"
Pleas'd wiſdom's goddeſs caught the ſounds of guile;
And thus reſponſive lends a conſcious ſmile.
" Nor me inſtruction guides in ambuſh'd field
" Of ſofter love theſe urchin-arms to wield!
" Unknown th'intrancing muſic! thine the way
" Gracious to lead! Minerva's to obey!
" Thy ſtrain of eloquence the goddeſs greet!"
—They ruſh contending to the Cyprian *ſeat*,
Rear'd by the feet-impeded bridegroom's hands,
When Jove aſſenting weav'd the nuptial bands.

Beneath the couch's deep receſs their place,
Where radiant ſat the queen of ev'ry grace;
He on the wand'rer iſle's emboſom'd plain
Ply'd at the forge his anvil's iron-reign,
The toil mechanic ſhap'd by ductil fire;
Her charms awhile to ſolitude retire
Prop'd on her variegated throne, the gate
Confronting adverſe; looſely pendent ſtate,
The lucid locks her ſhoulder's pride infold,
Whoſe poliſh'd order waits the comb of gold;
Ev'n now the ringlet's length her care attends;
She feels *their* preſence, and her taſk ſuſpends;
Hails the lov'd *gueſts*, and vaulting from her throne
Plac'd by her ſide ſhe 'marks *them* for her own:'
Diſorder'd *yet* collects the treſſes' flow,
And ſweetly ſmiles benevolency's ſhow *.

" Say

* To attempt the ſlighteſt depreciation of Virgil's excellencies would not only evince the critic too ready to undertake an invidious labor, but would likewiſe convict that critic of a deſire to ſacrifice his character for taſte. The conduct of theſe goddeſſes, introduced in the text as ſpeakers, may however, without incurring the cenſure above alledged, be preſumed the origin of thoſe ſpeeches, which paſs in the Æneïd between the reſpective gods and goddeſſes repreſented as aſſiſtants, or opponents of the Trojan cauſe; thoſe ſpeeches aſſimilate regatly to the preſent, and ſome of them, particularly thoſe of Venus to Jupiter, and his anſwers, may be pronounced more circumſtantially correſpondent. In the picture of that eaſy reception, which Venus gives to her gueſts, whoſe deſigns ſhe ſeems ſo far to have fathomed from the knowledge of

" Say to my view, ye much-reſpected pair,
" What fancy tempts you, or what fonder care?
" So long your abſence, wherefore ſeen at laſt?
" Not thus your viſits cheer'd the moments paſs'd!
" And well I ween ſuch eminence divine"—
The bride of Jove replies, " The talent thine
" To deal the jeſt ſevere; too poor relief
" For boſoms throbing with the pangs of grief!
" On Phaſis' flood the chieftain, and his hoſt
" Urg'd by the fleecy ſtore to Colchos' coaſt
" Their bark detain; lo! o'er himſelf, o'er all
" The battle ſtorms! we tremble for their fall!
" For Jaſon moſt! for Jaſon! ſhould he go
" Calm and undaunted to the ſhades below,

of their diſpoſitions, as to be convinced, that ſome very intereſting motive occaſioned the *honor* of their viſit, we may trace the ſkill of a poet, whoſe talent is the portraiture of character. With a ſpirit of diſtinction, and vivacity of good temper, ſhe is the ſame at her toilette as ſhe ought to be (to her own ſex only, 'avec permiſſion, s'il vous plaiſe, mon cher Pariſien!') in the mingled converſe of the more enlarged world of deities. A ſimplicity of appearance previous to the adjuſtment of her dreſs, with a ready adjuſtment of that article, ſo as to prevent any unneceſſary delay to her viſitants, may plead in favor of that courteſy of manners, which unfortunately for heathen propriety is not always experienced in the delineations of *this* deity, whoſe ſituation varies with the various ideas of every poet, according to his peculiar prejudices, and prepoſſeſſions. In Apollonius ſhe is a goddeſs, in Ovid ſhe is a ———. The double character of Minerva is reconciled from the ancient temper, the martial ardor of which infer'd wiſdom to be poſſeſſed in a ſuperior degree, where more warlike abilities were exerted.

" His daring errand from thy chains, oh! grave,
" Ambition's fiend Ixion's ſelf to ſave,
" If ſuch my vengeful pow'rs, thy ghaſtly ſneer,
" Pelias, ſhould know the hour of danger near;
" Thou king, thou monſter, by whoſe atheiſt-
" pride
" To Juno due the ſolemn rites deny'd!
" Jaſon *of old* my fondneſs' happier claim,
" His the *fluſh'd* triumphs of the huntſman's fame;
" Where ocean's tides Anaurus' ſtream embrace,
" I tempt the lib'ral worth of human race.
" Hoar Nature clothes th' expanded hills in white;
" Bow'd to the ſtorms the promontory's hight;
" The torrents roll in thunder from the ſteep;
" Wrap'd o'er his ſhoulders thro' the roaring deep,
" Semblance of age, my form his pity bears;
" Eternal honors his reward of cares:
" On Pelias yet in vain my hate ſhall burn,
" If Venus' frown deny the wiſh'd return."
She ends; nor cuſtom'd to the notes of grief
Heav'n's awful queen a ſuppliant of relief
Coufus'd the goddeſs ſaw; at once reſign'd
The thrilling muſic of th' ingenuous mind!
" Imperial Juno, not an ill can ſhed
" Severer anguiſh on my guilty head,
" Than ſtern refuſal of thy ſuit; nor word,
" Nor thought, nor action to thyſelf prefer'd:
" All, all their pow'rs my willing hands impart,
" Or ne'er may Venus boaſt her Juno's heart!"

Such

Such luring ſtrains the readier counſel charm!
" Thy ſtrength we court not, or thy force of arm;
" Give but thy ſon Medea's ſoul to fire
" With the keen throbs of exquiſite deſire!
" Jaſon her ſigh!—oh! once, thou lovely maid,
" In Jaſon's cauſe thy witching wiles diſplay'd
" (For many a wile is thine!) the golden prize
" Shall ſpread triumphant to Iölcos' ſkies!"
She ſpake! compos'd the goddeſs both addreſs'd;
" Oh! thou with pow'r, and thou with wiſdom
" bleſs'd,
" The boy's obedience *may* your wiſhes crown;
" Nor your's his froward inſolence of frown,
" When ſeen, rever'd; he ne'er to Venus bends,
" The *parent* ſpurning with the *ſex* contends.
" Once my reſolve, his miſchief urg'd the blow,
" His darts fell whizzing, and his twanging bow
" To break!—his voice (for ill he brook'd th'
" offence!)
" Wak'd the warm threat, if mine the bold pretence
" Of vengeance, when arous'd his ſlumb'ring flame,
" Not his, but mine, and mine alone the blame!"—
Softly they ſmile, and each the other gaze!
She well-affected ſadneſs thus diſplays.
" Ah! why another's jeſt my ſorrow's ſtream?
" I prate not *to the world* affliction's theme;
" Enough myſelf I feel; yet—ſuch your will,
" For you ſhall *yet* be try'd a mother's ſkill!

" The mother flatters, nor the ſon denies!"
Bounteous ſhe ends! admiring Juno's eyes,
Fond as ſhe graſps her gently yielding hand,
Sparkled affection's beam; " Of Cyprus' land
" Thou goddeſs bleſs'd, thy much-availing zeal
" Riſe, and at once ſecure a Jaſon's weal!
" No words of cenſure on the urchin paſs'd;
" Away, reſentment! he ſubmits at laſt."
She ſpake, and vaulting from her ſeat withdrew;
Minerva's ſteps her anxious courſe purſue;
Heav'n, their returning flight, whoſe winding ſpace
Wings the lov'd Venus to her ſon's embrace.
Him, where the flow'ry fruits of Jove abound,
* With Ida's blooming *boy* th' enquirer found;

* A moral author who has confirmed the exiſtence of a future ſtate by many arguments of religious ſolidity proves it likewiſe from the prevalence of pain over pleaſure in the preſent union of our ſouls and bodies. He is aſſerting, that diverſion, attention, and employment are entered into by us for the removal of previous pain, and acquaints us from Herodotus, § that 'the Lydians in the time of a long famine, invented variety of diverſions, afterwards uſed by the Grecians, to beguile the ſenſe of hunger.' This paſſage may ſerve not only to evince the truth of our philoſopher's remark, but may likewiſe guide us to the original motives which induced the Greeks to invent, or adopt their inferior paſtimes, as from the genius of their religious enthuſiaſm may be deduced the inſtitution of the more heroïc ones, dignified with the title of games.

Baxter's Eſtimate of Pleaſures and Pains.

§ Εξευρεθῆναι δὲ τοτὲ καὶ τῶν κύβων καὶ τῶν αστραγάλων, καὶ τῆς σφαίρης.
Herod. lib. i.

(The

(The ſire of gods in fair Olympus' reign
Had wrap'd *his* beauties with th' immortal train,
Struck with *his* matchleſs charms) as brothers ſtray
The fond aſſociates in their † golden play.

† Theſe dice of gold, which conſtituted the amuſement of our infant gamblers were by the Greeks termed ἄστραγαλοι, the ſpots on them may be ſuppoſed the production of that metal, rather than the dice, as the name itſelf implies their being, as it were, 'ſtudded with ſtars.' This little hiſtory may not improbably have given riſe to the employment of dice in Grecian divinations. 'They caſt,' ſays Dr. Potter, 'the lots into a veſſel, and having made ſupplication to the gods to direct them, drew them out, and according to the characters conjectured what ſhould happen to them.' Egyptian enthuſiaſm was parent of this religious play-work. See Grec. Antiq. vol. i. p. 333.

Suidas tells us that the Septuagint verſion of the Scriptures interprets ἄστραγαλος the hand which wrote on the wall thoſe Hebrew characters obſerved by Balthaſar, while at ſupper. It may rather perhaps be referred to the *points* of the Hebrew letters, than to the hand which wrote them; or to the letters themſelves, as flaſhing upon the eyes of the affrighted king with a ſtarry luſtre. I cannot conclude this remark without an intimation, that the harmony of ſentiment, and poetry in the deſcription of Venus threatening to break Cupid's bow and arrows, and the charming picture of boyiſh ſimplicity in the tale of the two urchins playing at dice, with other concomitant circumſtances in theſe paſſages of the original, are rivals of the paſtoral Bion and Moſchus in their more favorite walk of compoſition. Our poet aſſigning to the fiery ſpirit of power the taſk of addreſſing Venus, in an inſtance where a ſcheme was to be perfected by artifice, inſtead of alloting the taſk to wiſdom, which conſtitutionally revolts from ſuch practices, has ſubdued genius to propriety, and reconciled imagination to reaſon.

The

The wanton god upholding to his breaſt,
Claſp'd in his hand, the ſportive engines preſs'd,
Erect of form; health's vernal roſes ſtreak
The downy regions of his laughing cheek;
While thou, the tear ſoft trickling from thine eye,
Lament'ſt in ſilence fickle fortune's die;
Two, thy whole little ſtock! the reſt were loſt;
Soon by the *ſneering* conqu'ror doubly croſs'd
Theſe laſt remains ſoon vaniſh from thy view—
Helpleſs of thought the beggar'd youth withdrew;
Nor yet perceiv'd the viſitant he meets,
Who eyes her Cupid, and with kiſſes greets;
" Why laughs my urchin? ſure ſome deed of ill,
" Unknown to Venus, marks thy wicked will!
" Some fraud of play! for *his* th' unequal art;
" —Yet—liſt the mandate, which my words im-
" part,
" Liſt! and with ſpeed perform; a mother pours,
" Obedience thine, to charm thy playful hours,
" The lucid glories of that whirling ſphere
" Shap'd by Adraſta's ſkill her Jove to cheer,
" While Ida's cavern nurs'd the riſing boy:
" Not thus thy ſire could form the feaſt of joy.
" Rich are the poliſh'd circles fraught with gold;
" O'er each the double bending orbs were roll'd;
" Art's twiſted threads conceal'd, and, mildly bright
" Around, the ſurface ſhed a gleam of light
" Cerulean;

" Cerulean; high in air its radiant claim
" A meteor, rival of the ſtarry flame *.

" Be

* However the judgement of Virgil is conſpicuous in his deſcriptions, and epiſodes familiarized to the intereſts of his country, yet it is the province of the critic candidly to deduce ſuch paſſages as are of the imitative kind from the genuine originals. The preſent may be eſteemed the ſource of a ſimilar circumſtance of the marvelous introduced by Virgil to the great perplexity of his commentators. An Engliſh critic, and valuable editor of that poet, has indeed explained it by a more national conſtruction ‖. The intimation of Apollonius that the compoſition of the ſphere by the nurſe of Jupiter was for his paſtime, as a ſpecies of *game*, or ſport, may be eſteemed to corroborate the propriety of the concluſion, that Virgil was indebted to our author for the portentous phænomenon, which figures in his game of the 'arrow-ſhooting.'

The arrow in its flight from the hand of Aceſtes king of Sicily, kindles, and draws a train of light; the conſtruction of the play-thing by the Greek for the amuſement of 'infant Jupiter,' is as ſuch to be underſtood of the *marvelous* kind. The flaming arrow in Virgil is intrinſically ſo. Each poſſeſſes the ſpirit of heathen enthuſiaſm; each is inſerted in a more compoſed ſcene of heroic poetry. Apollonius has his gods, goddeſſes, and godlings (for Ganymede was a divinity at leaſt by adoption) the principal characters of his little drama; Æneas invokes the gods in general in his congratulation of the good old king on the omen of his arrow. I know not, whether it may be allowed to add, that the one was ſet in motion by the hand of the ſtripling, the other by that of Aceſtes; and that the Maronian Muſe might intentionally pay a compliment to the country of Sicily, the grainary of the Roman world, in the picture, which delineates the

‖ See Critical Eſſays, 12m°. Eſſay on the Fifth Book of the Æneïd.

hoſpitality

" Be this my gift! oh! thou the virgin move
" Pierc'd by th' unerring dart to Jaſon's love!
" Hence

hoſpitality of manners, actuating her inhabitants in their reception of the wandering Trojans.

Whatever may be the fate of the above conjecture, I am happy to reflect, that no commentator has been miſuſed, and no character traduced by the ſubmiſſion of it to ſuperior capacities. We poſſeſs not an equal portion of intellects, but the profeſſion of a critic is at beſt only half acquitted by his abilities as a ſcholar, if he ſupercilioufly revolts from the affability of a Gentleman.

As to the general tenor of the paſſages I may be permitted, without the appearance of affected partiality, to obſerve, that the whole is a very excellent and characteriſtic 'petite piece;' the genuine ſimplicity of Apollonius. Nature rarely appears to more advantage, than in her humble walk of infant-innocence, ſtreaked with the ſmaller ſpecks of imperfection from thoſe riſing paſſions, which ſhe has herſelf implanted. The winner is wanton in his triumph, the loſer is degraded by his depreſſion. Would, that the maturer *child* of manhood were equally guiltleſs in the *grand* purſuits of ambition, avarice, and fame! When we conſider Venus, as ſhe exerciſes the arts of cajolement on the one hand, and gives way to the endearments of the parent on the other, we cannot but eſteem the latter 'neceſſarily interwoven' in her principles: and that they are conſiſtently contraſted by the poet with the unreſerved frankneſs of her boy, ſlily aſſiduous to proceed upon his beloved occupation of miſchief. Other intermediate beauties abound, and will repay the curioſity of examination; it may be almoſt needleſs to intimate the throw of the dice, collected together by Cupid, into his mother's lap, as an earneſt of his readineſs to acquieſce in her injunctions. There is moreover an elegance of poetical deſcription in Cupid's flight from Olympus, from which the knowledge of the Greeks in the time of the Argonautic expedition (if not extended to the days of Apollonius) with reſpect to aſtronomical

" Hence, of delay impatient! Venus' grace
" Shall ne'er revisit else her Cupid's face."
The goddess spake, a willing ear he bends;
Each frolic pastime of the boy suspends;
With either hand's continued force he press'd,
And fondly wav'd her variegated vest;
And su'd her instant boon; no more to awe
The mother frown'd; her looks affection draw;
At once embracing with a smile she cries,
" Thou dear, dear object of these longing eyes,
" By thee, and by myself I swear to yield
" The proffer'd gift, nor mine deception's shield;
" Urge to Medea's heart the arrow's sway!"—
Collecting strait, the golden *source* of play
Minutely number'd in her lap he throws,
The radiant lap a mother's love bestows.
Loose to the tree the quiver's pride inclin'd
The charms of solid gold encircling bind;
He grasps the bending bow, he flies, where lead
Th' etherial paths to Jove's prolific mead;
Wide thro' Olympus' gates his pinion sweeps;
Degrading thence precipitate the steeps,
Each pole extends its world-commanding head,
Where, utmost earth, thy boundless *mountains* spread,

cal attention may be concluded to have been very confined. Had such knowledge boasted a superior enlargement, surely Apollonius would not (from his veneration for the honor of Greece) have limited his ideas to the bare mention of the poles!

Burst

Burſt o'er *whoſe* ample brow the ſolar ray
His orient bluſhes yields, and wakes the day.
Far, far beneath, fields prodigal of good,
Cities, and windings of the ſacred flood,
The proud-aſpiring hill, the roaring main,
From *heav'n* ſurvey'd, their all-ſurrounding *reign*—
Meanwhile each warrior by his ſlumb'ring oar,
In ambuſh ſeated on the marſhy ſhore,
The converſe hails; his form the chieftain rears;
The reſt in quiet lean their willing ears,
In order rang'd; " Be Jaſon's taſk to roll,
" Heroes, and friends, the dictates of his ſoul!
" The comment yours, whoſe wills deciſion's end!
" One aweful cauſe unites th' embattled friend!
" One ſolemn right to ſpeak the patriot's zeal;
" Silence is treaſon to the public weal!
" This, this alone the bar to our return;
" Arm'd as ye are, no fond impatience burn!
" With Phrixus' ſons at once my footſteps roam,
" And two th' aſſociates, to Æetes' dome;
" My hopes to learn, by ſoothing notes of peace,
" If mild of will he yield the radiant fleece;
" Or ſtern of ire, and confident of force
" With haughty frown he dare our ſtranger courſe!
" Thus, from himſelf whate'er the fell deſign,
" To arms we ſummon, or the fight decline;
" 'Gainſt hoſtil arts the ſager council greet,
" And weigh, where prudence plans the mode to
" treat; " Ere

" Ere ſoftneſs fail, 'tis raſhneſs wakes to might,
" Nor Juſtice ſpoils the monarch of his right;
" Better to lure the friend than brave the foe!
" Oft, milky eloquence, thy gen'rous flow
" Beyond the tempeſt of the battle's din
" Gains peace without, and ſmiles content within!
" *His* foſt'ring dome a guiltleſs Phrixus ſhares;
" A father's worſhip, and a mother's ſnares
" * Urge the fell vengeance; ſcarce the pride of man
" Unaw'd an hoſpitable Jove would ſcan."—
The warrior ends; the youths admiring view,
A Jaſon's will unanimous purſue;
His voice inſpires! thy offspring, Phrixus, riſe,
Nor Telamon, thy arm, nor, thine, denies
Its force, Augeas, while in bright diſplay
Himſelf the ſceptre wields of Hermes' ſway.

* From the flight of Phrixus on account of the ſacrifices offered by his father we may underſtand, that Phrixus reverenced the gods of his native country, and his father the animals and inanimate objects of Egyptian adoration. We may recollect that the Argonauts are now in the latter country, their veſſel lying in the river Phaſis. Θυηλαι literally means firſt fruits offered in ſacrifice. Probably the father of Phrixus had deviated from the worſhip of the deities eſtabliſhed in Greece, at the inſtigation of his ſecond wife. Every criminality of principal characters diſcuſſed by the Greek poets is repreſented to flow from religious, or rather irreligious perverſions; and their actions are ſtigmatized as perpetrated in defiance of heaven; diſcord between father and ſon is uſually pictured to have ariſen from the artifices of a ſtep-mother.

Swift

Swift through the wat'ry reeds their ſteps they bore,
Deſerted Argo yields them to the ſhore;
At once they climb the mountain's circling bound,
Boaſt of its Circe's name; wide ſcatter'd round,
As laviſh nature bids, in wilder rows
Where many a ſhrub and many a willow grows *.
Fix'd on whoſe tops, a melancholy train
The dead depending draw their length of chain;
Ev'n to this hour the Colchian rites prevail
To burn the corſe of every breathleſs male;
Nor one inhum'd (ſeverer doom!) may prove
The votive monument of kindred love:
From cities far, and wrap'd with oxen hide,
Hang all the poor remains of manhood's pride.
Nor air alone enjoys the work of death,
Earth boaſts her turn to ſcoff at human breath;

* Πρόμαλος in the original denotes the more ſcanty ſubſtance of the plant deſcribed; it is uſually rendered 'mirica, tamariſk.' Of this tree there are, ſays the elaborate Miller, 'two ſpecies, the firſt with flowers, having five ſtamina;' the ſecond 'with flowers of ten ſtamina.' The firſt grows naturally in the ſouth of France, in Spain, and Italy;' in England it grows not to the hight obſervable in that of the former places. The 'ſecond ſort grows naturally in Germany; in moiſt land,' as the other ſeems to delight in warmth. The latter is 'rather a ſhrub than a tree,' and I take it to be the ſame with the Πρόμαλος. 'This plant,' ſays Dr. Martin of the tamariſk, was firſt brought into England in queen Elizabeth's time by archbiſhop Grindall, as a ſovereign remedy for the ſpleen, according to Camden.' Virg. Ecl. iv.

She

She claſps the clay-cold female in her arms:
So chequer'd rule the law's imperious charms †!

Prudent

† Though the Greeks borrowed many religious uſages from the Egyptians, yet inſtances abound in Apollonius, wherein they ſeem to diſtinguiſh others of Egyptian growth (intentionally) from their own; and the preſent very whimſical practices with reſpect to the deceaſed, according to the different ſexes, meet no parallel in Grecian ceremonies. 'The dead,' (ſays Dr. Potter, Grec. Antiq. vol. ii. p. 161.) 'were ever held ſacred, and inviolable even among the moſt barbarous nations.' But ſurely to wrap them up (I mean the men) in hides of oxen, and hang them upon trees may be eſteemed a ſtrange proof of veneration. Nevertheleſs as ſuch it was deſigned; a mere preparatory to the worſhip of the dead, to which the earlier idolaters were addicted. The circumſtance of wraping them up in the rude manner above mentioned may be looked upon as the origin of mummyſhip; which argues greater refinement of manners, from the liberal uſe of ſweet-ſcented ſpices and other methods to the preſervation of the body from putrefaction. By the cuſtom of burning the corpſe, which I preſume to have been eſtabliſhed on account of the neceſſary unwholſomeneſs occaſioned by a long courſe of *ſuſpenſion*, we are farther induced to regard the ceremony of hanging them up in a religious light; for every thing relating to fire was ſacred. As to the treatment of their ladies after death, it was as to their inhumation reconcileable with the funeral rites of the moſt civilized nations. Whether this aroſe from the higher eſtimation, in which men were held amongſt theſe idolaters, as it has been uſual with all, above the female ſex; and an opinion was thence adopted that men, as more peculiarly ſerviceable to the general intereſts of the ſtate during life, were therefore entitled to worſhip itſelf after death: from whatever ſource the ceremony was derived, a diſtinction was evidently meant; but we muſt reflect, that in proceſs of civilization (for the age in which theſe funeral vagaries are delineated, was de-

Prudent of counſel mighty Juno ſhrowds
The city's grandeur in a veil of clouds,
Shield of the warriors from the gaping throng;
While to the palace-gates they ſtalk along.
Soon as their viſit hails the lordly tow'rs
On day's broad beam no miſty darkneſs low'rs;
Clos'd mid the Veſtibule's refulgent blaze
Th' embattled ramparts fire them as they gaze;
Th' expanded portals, and the column'd glow
Swell o'er the dome their nice-proportin'd ſhow,
Above, the parapet in pride of ſtone
To brazen capitals adapted ſhone.
Silent, and ſlow the brazen threſhold paſs'd,
Around, where vines their branching foliage caſt
Flaunting luxuriant to the ſun their hight,
Beneath, four living fountains of delight
Op'd by Hephæſtus' ſtroke, while *this* reſigns
Rich floods of milk, and *that* of gen'rous wines;
The next ſoft oil of ſweetly-ſcented grace;
The *fourth* its ſilver-gleaming waters trace;
And this the ſiſter-*ſtars* incluſter'd greet,
Ere *parting* from the night, with genial heat,
When *clad* in orient ſmiles; the cryſtal chill
Burſt thro' the rock down daſhes from the hill.

fective in that point) the Egyptian mode of conduct towards their dead varied conſiderably by the erection of buildings in which they were depoſited, tho' ſtill *above ground*.

Wond'rous

Wond'rous the God, whoſe wond'rous toils impart
To Colchos' dome the magic works of art!
His were the brazen footed bulls! the claim
Of brazen mouths, that heave the volum'd flame!
Fix'd to the *ſhare*, of adamant diſplay'd
The ſtubborn plough's compacted ſtrength he made,
Gift to the fire of day, whoſe courſers bore
His weary'd limbs from Phlegra's bloody ſhore *:
The central hall, majeſtic to behold!
Its ſpace the many-poliſh'd doors infold;
There ſmiles the ſtately couch from ſide to ſide
Wrap'd by the portico's incircling pride;
Oblique of view the tow'rs ſublimely ſpread;
This without rival rears th' expanded head,

* The repreſentation of Vulcan's labor in the formation of the bulls with the feet of braſs evinces the whole fable to have been built on magical operations of Egyptian growth; and the beaſts themſelves to have been inanimate ſymbols of the difficulties occaſioned to Jaſon by the repeated oppoſitions of Æetes to the peaceful overtures of the former for the fleece of gold; an image, it may ſeem, of huſbandry in the article of tending, and rearing ſheep, as the plough-ſhare and its concomitant circumſtances may be concluded to typify agriculture. In a more general view the Grecians muſt be underſtood to have propos'd a ſettlement at Colchos; which Æetes at firſt might encourage, and ſecretly (for the diſtinguiſhed part of his character is treachery itſelf) urged his people to obſtruct their improvements in the poſſeſſions, aſſigned to them by the ſovereign. The flight of Medea with Jaſon may be laſtly alledged as a figure of the ſame intercourſe between the two kingdoms of Greece and Colchos. The wars of the Titanians, and their defeat at Phlegra we may obſerve from the text to have happened before this period.

Reſt to the monarch, and his bride of love;
This the brave *offspring's* ſlumb'ring moments prove,
Whoſe birth on Caucaſus' intrancing brow
Crown'd with the † virgin-bliſs a father's vow,
E'er fair Idyia yields her *nuptial* charms,
By Tethys' raptures crown'd with Ocean's arms,
A Phaëton proclaim'd thro' Colchos' land;
His form rich beaming o'er the youthful band ‡:
The reſt in order rang'd the maidens ſhare,—
Bleſt with the converſe of the * princely fair
Through many a chamber's round with anxious thought
Medea's look her beauteous *ſiſter* ſought;
For *ſhe*, whoſe cuſtom'd ſteps the country roam,
By heav'n's dread Empreſs *now* confin'd at home
For many a day to Hecat's awful reign
Wak'd the dark rites, lov'd prieſteſs of her fane.

† The maiden was Aſterodæa, who brought Abſyrtus to Æetes.

‡ Our ſchool hours have informed us that Phaëton was ſon of Apollo. As to the wife of Æetes Idyia, ſhe is termed (orig. ver. 244.) παιοπλοτατην, or youngeſt daughter of Oceanus and Tethys. I believe the application of this epithet to a youngeſt ſon, or daughter, to be properly reſolved into the more defenceleſs ſtate of ſuch, and in conſequence into the greater neceſſity of protection from *every* other member of the family, of which he or ſhe was a portion.

* Chalciope, and Medea, daughters of Æetes.

She

She ſtops, ſhe ſhrieks the warrior hoſt to ſpy;
Thou know'ſt, Chalciope, a ſiſter's cry.
Each diſtaff drop'd, th' attendants quit the loom;
All, all are fled impatient from the room!
§ She, the fond mother, views each *filial boy*,
Her hands ſhe rears, and gives a looſe to joy:
They in the wrap'd embrace the parent cloſe,
Who thus in murmurs pours the ſtream of woes.
" Yet not again, my ſons, theſe tears deplore
" Your cruel exile from a native ſhore!
" Fate has your courſe with-held; a mother's peace
" How dear a forfeit for the pray'rs of Greece!
" Sure ſome diſaſtrous ill arous'd the fire,
" That urg'd your *flight*, the *mandate* of a ſire!
" Sad *mandate* falt'ring on the bed of death,
" Whoſe ſound was anguiſh to my future breath!
" Say, *who* Orchomenus? that vaunted king,
" Charm'd by whoſe city thus your wiſhes ſpring?
" Thy ſtores, proud Athamas, a poor relief,
" Your widow'd mother left a prey to grief!"
She ſpake! the monarch ſtalks erect to view;
The queen's ſerener ſteps her lord purſue,
Balm of a daughter's pain; the dome along,
Sound the rude tumults of the cumbrous throng,
O'er the huge bull the vaſſal toils diſplay'd,
Or cleft the widow'd honors of the ſhade;

§ Chalciope on the ſight of her two ſons.

Some to the baths a genial warmth impart;
All fix'd to ſerve the ſov'reign of their heart!
The wanton God ſteals unperceiv'd his flight
Through the dun miſt of air; *his* frolic might,
That inſect's rage, *peſt* of the lowing mead,
By ſhepherds call'd the gad-fly;—fretful breed.
The tough eugh bent beneath the pillar's round,
He calls the dart yet guiltleſs of a wound,
Bright ſource of many a pang; on wings of air
He ſhoots the threſhold with a traitor's care;
* Keen glanc'd the leering orbit of his eye,
The little urchin gives the ſhaft to fly;
Veil'd by the chieftain's godlike form he ſtood,
Fix'd to the central bow the miſſil wood,
Twang'd from each arm diſtended—ſoft control,
A thrilling languor palls Medea's ſoul.
Forth from the ſky-roof'd tow'rs the God retreats,
Aſkant his ſmile of miſchief o'er the ſeats.
Deep in her breaſt ſhe feels the arrowy flow,
Its venom rankling as the furnac'd glow:
Soft-melting to the theme of rapture move
Her eyes that glance the varying looks of love.
Her breaſt's reſiſtleſs wiſh with Jaſon fraught
She pants in pleaſing laſſitude of thought,
O'er Jaſon's form the fond ideas ſtray;
Diſſolv'd in ſweeteſt pangs ſhe dies away.

* And roll the lucid orbit of an eye.
Dr. Young's Love of Fame.

As

As when the houſewife, in her humble ſhed,
Wide 'mid the flames the tender branches ſpread,
Her watchful care the labor of the loom,
Her hearth the comfort of the midnight gloom,
At once whoſe eyes the kindling embers mark
The fiery volumes ſtreaming from a ſpark,
Till the whole maſs a ſcene of aſhes lies—
Thus ambuſh'd love th'entrancing ruin plies
In friendly ſemblance, while each floating cheek
Chill paleneſs ices, or warm bluſhes ſtreak;
Such anguiſh fills her ſoul! with plenty ſtor'd
Th' aſſiduous vaſſal tends the feſtal board;
Cheer'd by the genial baths the mingled train
Indulge the viands, and the goblet drain:
When calm Æetes on his kinſmen ſmil'd,
And all the grandſire owns each warrior-child.
" Sprung from lov'd Phrixus, and my daughter's arms
" Whom far o'er other gueſts my country's charms
" Were ever op'd to welcome, ſpeak the cauſe,
" *Whoſe* will your eager ſtep to Æa draws?
" Sav'd as ye are, *what* evil's wond'rous force
" From ocean's mid-way ſurge averts your courſe?
" Not *thus* inſtructed by my nod ye trace
" The voyage thro' the waves of boundleſs *ſpace*,
" *Such* well I knew, wing'd by the car of light,
" Wing'd with my ſiſter in etherial flight
" We croſs'd Heſperia's plains, our journeying Round,
" The nearer limits of Etruſcan ground:

" Still, happy realms, my Circe's ſmile you ſee,
" Full many a path from Colchos, and from me.
" But why the charm of words? at once reveal
" *Each* ſcene of ſuff'ring, nor a pang conceal,
" *Yon* gueſts aſſociate to our palace bent,
" And *when* our coaſt allur'd your fond deſcent?"
Thus queſtion'd, foremoſt of the filial line
(For Jaſon's bark what anxious cares were thine!)
Thou * gen'rous youth, ſtep'ſt conſcious of thy birth,
And calmly ſpeak'ſt, " To Colchos' foſt'ring earth
" We came, dread monarch, for the whirlwind's
" ſtroke
" Ruſh'd o'er our ſhip, and writh'd the ſolid oak;
" The wreck we graſp, till plung'd upon the ſtrand
" We tread the borders of th' embattled land,
" Night blurs creation's face, from horror's wave
" Some pow'r deſcends the wretched few to ſave!
" Nor our's th' offence, expel'd the feather'd hoſt,
" Whoſe haunts avow'd the ſolitary coaſt,
" Sacred to Mavors' ſway! theſe, theſe alone,
" Scarce to the ſhore reſign'd, the conqueſt own!
" Soft pity theirs to ſooth affliction's ſtate!
" 'Twas Jove inſpir'd them, or protective Fate!
" Yes! they at once beſtow'd with lib'ral breaſt
" The food of comfort, and the ſhelt'ring veſt!
" The tale we ſound of Phrixus' honor'd name,
" And thine recorded in the rolls of fame!

* Argus, ſon of Phrixus.

" Ev'n

" Ev'n now, behold, they greet thy ſacred walls!
" From me attend, what deſtin'd motive calls!
" Behold the man a wilder'd ſov'reign drove,
" Far from poſſeſſion's rights, his country's love,
" Far baniſh'd!—in his veins *too purely* runs
" The blood, that marks him 'mid th' Æolian ſons,
" And *hither* ſent! Refuſal, *thou* wert vain!
" Inexorable Jove, *thy* angry ſtrain,
" *Thy* death-announcing frown! the crime bemoan'd
" Inexpiate ſtill, a Phrixus unaton'd:
" Thy toils, Æolian, never doom'd to ceaſe,
" Till Grecian climes enjoy the ſacred fleece.
" Minerva ſhap'd the bark!—not ſuch to view
" The feeble *ſtructures* of a Colchian crew *;
" Of *theſe* our lot the worſt!—deſtruction round
" Heaves in the mountain-ſurge, the blaſt's deep
" ſound;

* A peculiar artifice is obſervable in the reference of the Colchian ſpeaker to the monarch; he intimates the great inferiority of the naval eſtabliſhment of his own country to the ſpecimen of that communicated by Greece in the Argo; from the ſpecimen a Colchian might therefore be induced to conclude the ſuperiority of Greece as to her *navy in general.* The reaſon why Argus cenſures the particular veſſels in which himſelf and his comrades ſet out from Colchos may ſeem to ariſe from a deſire to repreſent the extraordinary difficulties which had occaſioned the ſpeedy return of himſelf, and his brothers to Colchos; a cenſure ſufficiently in the ſpirit of Grecian enthuſiaſm confirmed by the wreck of the veſſel, and ſufficient in a proportionate degree to confirm the genuine divinity of the Argo, which had been preſerved inviolate from the tempeſt.

" Of

" Of firm-compacted joints, lo! Argo's form
" Defies each terror of th' increaſing ſtorm;
" Safe when with winds the ſtruggling canvas
" roars,
" As when tough labor bends th' inceſſant oars.
" Each faireſt flow'r, which Grecian empires rear,
" Blooms at Æetes' throne, and triumphs here,
" Here beams the chief, who cities, empires paſs'd,
" Springs to thy arms; and claims the prize at laſt!
" His own thy ſov'reign will! no fell delight
" With thee, Æetes, to diſpute the fight!
" His wiſh, oh! king, thy bounties to repay;
" Myſelf have told him that the menac'd ſway
" Of yon' Sauromatæ provokes renown;
" His arm aſſerts the honors of thy crown!
" Their name their lineage would Æetes know,
" Myſelf their titles, and their race will ſhow.
" Lo! this the man, who wakes his country's pride,
" Great Æſon's ſon to Cretheus' fame ally'd!
" If thus (and ſuch his boaſt!) from Cretheus
" ſprung,
" The kinſman of a ſire adorns my tongue,
" Cretheus, and Athamas, th' Æolian joy,
" My ſire, great Athamas, thy filial boy!
" If Phœbus' child await Æetes' care,
" Augeas' virtues well a ſmile may ſhare,
" And *His*, old Æacus, thy parent love,
" Illuſtrious offspring of eternal Jove;

" Th'

" Th' aſſociates all, who toil in glory's line,
" Or ſons, or grandſons of the pow'rs divine! *"
Thus Phrixus' ſon! impatient of control
Flam'd the full vengeance of Æetes' ſoul;
Chief on thy *boys*, Chalciope, the crew,
Suſpicion ſpeaks, *their* trait'rous preſence drew;
Ungovern'd rage wild-flaſhes from his eyes,
" Not hence!" in thunder of revenge he cries,
" Not inſtant vaniſh'd from Æëtes' reign?
" Hence with your fraudful ſmiles, flagitious train!
" Not one, thy † tomb, lov'd Phrixus, ſhall behold,
" Or mark the ſacred fleece of fatal gold!
" Nor here, for theſe, aſſociate hoſts ye ſpring:
" A ſceptre tempts you, and your aim a king.

* This ſpeech judiciouſly placed in the mouth of Argus by Apollonius to ſooth the violent ſpirit of Æëtes is as judiciouſly repreſented by the poet to be attended with a contrary effect. They who themſelves abound with treachery entertain ſtrong ſuſpicions of the ſame quality in others; add, that the ſudden return of the four brothers was ſufficient foundation for the reſentment of Æëtes aggravated by the intimation concerning the Sauromatæ, againſt whom it might appear a degrading reflection, that he found the neceſſity of aſſiſtance.

† The verſion of Hoëlzlinus, and of Oxford read 'before any one ſaw the fleece, and Phrixus;' which muſt intimate his tomb ſituated in a part adjoining to that, where the fleece was depoſited. The ſpeech of Æëtes in anſwer to that of Jaſon, immediately enſuing, evinces the monarch to have favored of an atheiſtical diſpoſition.

" Had

" Had not my welcome board receiv'd the gueſt,
" Your hands my fury, and your tongues ſhould
" wreſt;
" Your feet untouch'd, to ſpeed your parting courſe,
" Thus ſhould a ſov'reign cheek *your* daring force;
" *Whoſe* accents, Falſehood, candor's foul pretence!
" Diſgrace to manhood, to the Gods offence!"
Thus rolls the diſcord of a troubled mind!
Thy offspring, Æacus, to pride reſign'd
Each feſt'ring thought! the yearning heroe glows
To triumph in *his* ear the menac'd woes:
When Jaſon calm advanc'd, and thus began!
" Be thine, oh! king, with temp'rate phraſe to ſcan
" The guiltleſs bark! 'tis Jaſon's mighty cauſe!
" Thou deem'ſt, ungen'rous, that imperious laws
" Of throbing ardor urge to Æa's tow'rs,
" And theſe proud palace walls, the Grecian pow'rs!
" Yet who ſo mad for others' wealth to keep
" Their long, long voyage o'er the trackleſs deep?
" A God, a God commands! and, prone to ill,
" A ruthleſs monarch's unrelenting will.
" Yet ſmile, propitious! to my native air
" So ſhall my voice Æëtes' glory bear;
" Ev'n now prepar'd our hoſt embattled meet
" To bend each hoſtil ſquadron at thy feet,
" Fit recompence of grace! while pour'd along,
" Yon ſcowling daſtards, or whoe'er the throng

" Thy

" Thy ſcepter'd arm would cruſh!" The ſtrains ſubſide,
Whoſe muſic ſooth'd to peace! the varying tide
Heaves in the Colchian's tempeſt-beaten heart;
Whether deep vengeance unreſerv'd to dart,
Or prove the ſtrength that braves the iron-field:
Revolving thoughts inſidious counſel yield.
And thus the monarch; " Stranger, what avail
" The lengthen'd periods of the ſolemn tale *?
" Celeſtial lineage if thy vaunted claim,
" In worth congenial with Æëtes' fame,
" If for our alien ſtore ambition ſigh,
" The fleece my counſel wills not to deny;
" Take it! but firſt be gen'rous might confeſs'd!
" Æëtes ever lov'd the warrior-breaſt;
" Such, ſuch his heroes point their prince of Greece:
" Force, perſevering force demands the fleece:
" Hard is the taſk, for perils hover round
" —No more!—where Mavors rules the votive ground,
" Two bulls with hoofs of braſs the herbage tread,
" The fiery volumes from their noſtrils ſpread.
" I bind them to the yoke! the virgin ſoil
" Opes her fourth acre to th' unyielding toil;

* There is great artifice in the exordium of this ſpeech, which continues to its cloſe. An attempt is made to frighten the chieftain from the conteſt, at the ſame time that it is propoſed for his deſtruction.

" The

" The firm plough's rich extreme; no genial grain,
" Ceres' beſt boon, adorns the furrow'd plain;
" Fell ſeed! the ſerpent-tooth's envenom'd charms;
" The harveſt ripens! 'tis an hoſt of arms!
" Each ſingled champion in his angry mood
" Falls to the ſpear that gluts my thirſt of blood,
" Wak'd by the dawn I yoke the monſter-beaſt,
" Ne'er till the ſtar of eve my labor ceas'd!
" This taſk perform! Æëtes' might diſplay;
" And to thy ſov'reign wing the prize away.
" My law thou hear'ſt!—'tis paſs'd! the heroe's
" plan
" Was never made to bend to coward man!"
Sneering he ends! the chief of heav'nly birth
Sat ſpeechleſs; fix'd his leaden eye to earth
Beſet with ills, yet anxious to reſolve,
On this, on that his floating thoughts revolve;
Ev'n valor falters, when 'tis death to dare!
—Collected thus he * ſmooths the brow of care.

* Κερδαλέοισιν in the original verſe is derived by the Lexicons from κέρδος profit, or advantage, and is placed in the verſions for artifice, or cunning. So ſaith ſelf-intereſt! perhaps we may deduce it from κῆρ the heart, and δηλος clear, or perſpicuous; and render it by our expreſſive phraſe 'preſence of mind.' Poſſibly inſtead of δηλος we may read δαλος, a firebrand. The mind of Jaſon, as it may be concluded from his ſpeech, was evidently in a flame of anxiety, however the poet throws, as a ſuitable ſacrifice to the decorum of his character, a portion of ſerenity into his appearance on his opening of the ſpeech. The epithet attributed to Æneas by the Maronian pen was 'pius,' the characteriſtic one of Jaſon is 'modeſtus.'

" Thy

" Thy vengeance, monarch, frowns on ev'ry ſide!
" Tho' urg'd with horrors be the battle try'd!
" Ev'n death the doom decreed! ſtern thy beheſt,
" Relentleſs fate, whoſe ſpoil the human breaſt!
" Fate gave theſe orbs the Pelian realm to ſee,
" A victim I to anguiſh, and to thee!"
Thus ſpake the ſoul diſtreſs'd! thy ſavage flow
Of voice, Æëtes, fills the ſcene of woe.
" Go to thy hoſt! they wiſh thee! thy delight
" The din of tumult, and the toils of fight!
" To rouſe the bellowing monſter from his ſleep.
" To ſow, where perils muſt the harveſt reap,
" May damp thy zeal! be mine the gen'rous care!
" The truly brave alone ſhould greatly dare."
Intrepid accents! burſting from his ſeat
Th' impetuous chieftain, and his hoſt retreat,
Argus with ſolitary ſtep attends;
Firm as he pointed, the fraternal friends
Aſſenting linger in Æëtes' home:
The warriors ſtalk indignant from the dome.
Each ſmile of beauty, each attractive grace
Bright o'er his form, and manly in his face,
Great Jaſon ſtood; oh! much-enamor'd maid
Beneath the veil with various tints diſplay'd
Still the dear youth oblique thy looks purſue:
There fix'd indulge the ſadly-pleaſing view.
As in a dream abſorb'd, a whirling maze
She creeps, ſhe flies where'er her Jaſon ſtrays.

Sorrowing

Sorrowing the heroes wander !—from her ſire
The mother throbing with affection's fire
Her chamber ſeeks, protective of her ſons ;
A ſiſter's office nor Medea ſhuns.
Such tides of anguiſh in her boſom roll
As ſwell the ſtorm, when love uſurps the ſoul.
All, all of Jaſon fills her objects' ſcene,
The flowing * veſtment and the radiant mien ;
Eaſe, his deportment, while he ſtalks, or ſits,
The dome with native majeſty he quits ;
Perfection's theme the fond ideas ſcan ;
' Earth never bore thy like, thou more than man !'
Still ſweetly tun'd his melting voice ſhe hears,
The thrilling muſic dies upon her ears ;
Deep was her anguiſh, leſt the warrior's breath
Sink by the monarch, or his bulls to death.
At once ſhe ſhrieks; ſhe gives him to the dead,
Her paly cheeks the tear † of pity ſhed,

* Φαρος is by Scapula inſerted in his Lexicon, as a root; it is rather a branch from φαω. The word φαρος intimates in his conſtruction the exterior garment, which as influencing the beholder's eye by the attraction of its elegance may be underſtood to convey a ſhining quality.

† Ἔλεος (compaſſion) by the ſame induſtrious compiler is made a diſtinct root as differently accented from ἐλεος a table ſupplied with victuals ; but they may ſeem connected, when we reflect upon ancient hiſtory, which exhibits the primary law of compaſſion as an hoſpitable reception of the diſtreſſed before whom the comforts of the table were immediately produced ! a pledge of continued protection.

Pour'd

Pour'd from affliction's channel; ſilent grief,
'Till the ſobb'd accents ſigh a ſweet relief.
" Ah! why, where'er I look, the ſight of woe?
" If doom'd my Jaſon to the ſhades below,
" A God in worth, or daſtard in his might,
" Be his to periſh!—yet a wiſh!—the fight
" Uninjur'd cloſe he; be his conqueſt ſung,
" Auſpicious Goddeſs, * thou from Perſeus ſprung!
" Be his the bleſſing of his native ſtate!
" But if his hapleſs fall the voice of fate,

* The ſcholiaſt of Apollonius traces the genealogy of Hecate from its various ſources; the firſt of which deduces her from Jupiter Ruler of all; the ſecond from Ceres, or nature, or rather the fruits of the earth; magical incantations having been applied in more ancient times to obtain plenty after a ſevere famine. This derivation is taken from the Orphic verſes, generally confeſs'd to be modern compoſitions. The next from Bacchylides pronounces, Hecate daughter of the night: this may be likewiſe placed as a modern authority, alluding to her reſidence in the infernal regions, and indeed magic itſelf may be characterized as a work of darkneſs. Speaking in a more moral ſenſe; a remnant of its influence may ſeem to have reach'd the days of St. Paul, whoſe *conduct* to exorciſts merits ſerious reflection, as flowing from *inſpiration*. Muſæus, continues the ſcholiaſt, deduces the birth of Hecate from Jupiter and Aſteria; and Pherecydes, a brother ſcholiaſt, from Ariſtæus. Apollonius ſimply conſtruing her origin from Perſeus, the myſteries of incantation are returned to their oſtenſible fountain head, Egyptian frenzy; and whatever period we aſſign for the preſent expedition, it appears plainly from the repeated intimation of Argus to Jaſon concerning theſe practices, that the Greeks were not then familiarized thereto.

" Oh! tell him, Hecat, his Medea's love
" Could o'er her Jaſon's death affliction prove!"
Thus horror rankles in the virgin's breaſt!
Far from the city's din the warriors preſs'd,
The paths retracing, from the plains that lead:
When thus the counſel'd voice of Phrixus' ſeed.
" My friendſhip flows not in the ſtrain of pride;
" Where hard the conflict, let each art be try'd!
" Oft haſt thou liſten'd, while my numbers tell
" The virgin pow'rful of each magic ſpell,
" By Hecat leſſon'd; in the wond'rous ſtrife
" Cheer'd by her ſmile no terrors threat thy life;
" Yet much I fear the prieſteſs' parent-will
" May damp my wiſhes, and refuſe her ſkill;
" Yet hence!—for patriot duties urge my call,
" To ward the ruin hov'ring o'er us all!"
Benevolent he clos'd! the chief replies,
" Of friends moſt friendly, Jaſon's ſoul complies
" With all thy ardor ſues; with prudence fraught
" Thy plaintive voice may lure a mother's thought;
" For thine the voice to ſooth!—oh! hopeleſs band,
" Whoſe ſole, ſad refuge is a woman's hand!"
No more the talk! they ſeek the marſhy ſhade;
The hoſt with conſcious joy their chief ſurvey'd
With many a fond enquiry; truths control,
The * man of ſuff'rings ſpake his inmoſt ſoul.
" Friends

* Τετιημενος, ver. 491. orig. is in the verſion applied to puniſhment; its primary meaning marks an honorable diſtinction.

" Friends of my courſe, Æetes' ev'ry care
" Is vengeance; 'tis our doom his rage to ſhare!
" Yet nor myſelf the wearying period trace;
" Nor ye, my hoſt, the glory of your race.
" Two brazen-footed bulls his mandates yield,
" Sacred to Mars, their food th' embattled field,
" Flames from their noſtrils burſt; my votive toil
" Four acres broke, that mark the virgin-ſoil;
" His proffer'd ſeeds, a ſerpent's hideous jaw,
" His harveſt earth-deſcended hoſts, whoſe law,
" The din of arms, to periſh with the day:
" This, other wiſh remain'd not, I obey."
The heroe ends! the ſtubborn combat low'rs,
So deem the hoſt, too fierce for mortal pow'rs;
Wilder'd each heart, and ſilenc'd ev'ry voice,
Their thoughts, deſpondence, and no will their choice,
Low each the other gazing! Peleus' boaſt
Thus frowns determin'd on the liſt'ning hoſt.

tinction. A jumble, it may ſeem, at firſt, of ideas, reconcileable on the conſtruction, that the puniſhment of a crime was the vindication of an honor to ſociety. Πεπον, adopted ſome few lines preceding as a *friendly* appellation may be adduced as an inſtance of orthographical violence. The root is πεπτω, which implies cookery in general, and is thence transferred to the preparation of fruits in the confectionary way, and thence to the idea of ſweetneſs. From this etymological variety it may be concluded, that other languages are intermixed in the compoſition of the Greek.

" This the deciſive hour; no counſel's charm
" Commands our ſafety, but the ſtrength of arm;
" Offspring of Æſon, thy reſolve avow;
" Yoke, 'twas thy wiſh, yon' monſters to the plough!
" Inviolate the faith, thou dar'ſt to plight,
" Stand unappall'd, and gird thee to the fight!
" If droops thy ſoul miſtruſtful of its force,
" Nor glory wings thy unrelenting courſe,
" If your's, ye hoſt, the dread of forfeit breath,
" Not Peleus madly tempts the ſtroke of death."—
Thus ſcoff'd, Æacides, thy feſt'ring mind!
Ungovern'd Telamon to wrath reſign'd
Springs dauntleſs; Idas feels in ev'ry vein
Ambition's ſting, nor ye th' unequal plain,
Ye ſons of Tynd'rus, fly; thou Œneus' joy
Stand'ſt forth! youth's bloom unſullied marks the boy;
' Scarce on his cheek the riſing down began,'
Ere fame had crown'd, as valor fir'd the man.
The reſt ſat * daunted, not a whiſper'd ſigh!
To thoſe, whoſe fond deſires the war defy,
Thus Argus, " This alone, my friends, remains!
" A mother yet may pour the healing ſtrains!
" Be your's, ye hoſt, though heaves the gen'rous fire,
" To hail the bark, and ſooth th' avenging ire!

* The original runs ακην ἐχον ' reſtrained the edge ' of their valor. Ἐιξαντες in the ſame verſe a participle of the verb ἐικω, to aſſimilate, implies the unanimous dejection of each heroe on a proſpect of the impending conflict.

" Awhile

" Awhile compos'd the peaceful taſk attend!
" Nor ſeek, profuſe of pride, a baleful end!
" Proud Colchos' palace holds the virgin's ſmile,
" By Hecat taught the myſt'ry's ſolemn wile
" To trace the ſcience of each herb that blows,
" Which earth, and wide-diſtended main diſcloſe;
" She bids the mighty-ruſhing flame ſubſide;
" She ſinks the tumults of the burſting tide;
" Ye ſtars, and thou, oh! hallow'd moon, no more
" Lend the calm lambent ray; her aweful ſtore
" Of ſtern inchantments, as the path we prove
" From Æa, was our theme; a * ſiſter's love,
" Urg'd by the mother's arts may deal the charm
" Of ſov'reign aid, and ſtill the war's alarm.
" Ev'n now ſubmiſſive to your nod I roam,
" Ere clos'd the light of day, Æetes' dome!
" To try!—and proſp'ring fate the trial crown!"
—The Gods indulge their omen of renown.
† A dove by terrors of the kite oppreſs'd
Fell prone-deſcending on the chieftain's breaſt,

The

* Κασιγνητη, in the original was the *virgin* (ſpoken of by Argus) namely *Medea*, daughter of Æetes, as Argus was ſon of Phrixus, to whom Chalciope the other daughter was widow. So that Argus was nephew of Medea. I believe κασιγνητη to be uſually placed for a kinſwoman in a more general view.

† This omen of the dove, characterized from the moſt ancient periods is innocence itſelf, is here figurative of the

The kite drop'd on the deck; with Wiſdom's ſounds,
Preſaging Mopſus thus the truth expounds.
" Mark in this omen, friends, celeſtial will!
" Far beſt of meanings to the augur's ſkill!
" Thy happier heart the magic maiden ſhare;
" Sooth her with ſofteſt eloquence of pray'r;
" Her heart will ne'er refuſe; thy accents prove,
" Phineus! (for truth is thine!) the queen of love
" Will yield a ſafe return! her foſt'ring breath
" Woo'd the dear bird, which ſcap'd th' impending
" death.
" So may each good the vent'rous courſe befal,
" And ſmile obedient to your augur's call!
" Chief Cytherea's ſuccor claims the vow;
" The reſt to Argus' prudent zeal will bow!"
He ſpake! the liſt'ning youth th' aſſent reveal'd,
Fair mem'ry Phineus' aweful words had ſeal'd:
Not ſo fierce Idas joins the ſuppliant train;
His voice of thunder rolls th' indignant ſtrain.
" Oh! witneſs, heav'n, what women *here* diſplay'd,
" The Cyprian Goddeſs who implore for aid!

protection indulged by the Deities to Jaſon againſt the tyranny of Æëtes; the paſſage is a regular ſimile, and conveys a picture of beautiful ſenſibility. The flight of the bird for ſuccor into the boſom of the Argonautic chief is at once conſiſtent with its timidity when purſued by the kite, and with the hoſpitable diſpoſition by which Jaſon, here a repreſentative of the whole crew, is continually diſtinguiſhed throughout the poem.

" Nor

" Nor ours the tow'ring pride of war! the fight
" Declin'd ſubſervient to a birdling's flight!
" Away! no more indulge the vig'rous toils!
" Your bliſs to riot in a virgin's ſpoils."
Frantic he clamor'd; ſullen murmurs hung
On ev'ry breaſt, and ſilence chain'd the tongue.
Sternly he ſat; with all a heroe's flame
The chief arous'd thus vindicates his fame.
" Far from the bark, my gen'rous Argus, haſte,
" For ſuch the counſel'd will! the halſers plac'd
" In firm connection with the welcome ſtrand,
" Ourſelves, as glory prompts our little band,
" Lov'd Argo quit, why, terror's guilty prey,
" Here lurk in ambuſh, nor diſpute the day?"—
He ceas'd! ſwift Argus to the city bends
Commiſſion'd, each the chieftain's nod attends,
Their anchors haul'd within, the ready oars
Speed from the marſh, and wing them to the ſhores.—
Meanwhile the * monarch ſeeks in ſolid ſtate
His ſeers, ſo cuſtom'd, at the palace gate;

* A character of deceit is familiarly experienced to fall into its own trap, from too flattering a reliance on its gloomy powers. Æëtes here takes it for granted that Jaſon muſt periſh, and is therefore at once inſpired to overwhelm in ruin his unſuſpecting companions; this is in the true ſpirit of nature! The cunning man never fails to be cruel, and indeed every principle of compaſſion muſt be ſuſpended, where ſuch has a point to gain. Alas! he little dreams of drawing that vengeance upon himſelf, which he merits from his determined oppreſſion of others!

Furious of thought he plots the murd'rous blow,
To Minyan hoſts unutterable woe.
Scowling he threats, when cruſh'd the daring arm,
Whoſe frenzy braves the battle's rude alarm,
Himſelf the well-compacted Argo's boaſt
To ſink in aſhes with her fondling hoſt,
Torne from yon' hights the honors of the grove,
That *theſe* a ſelf-deteſting ire may prove,
Who dare beyond their pow'rs; not *Phrixus'* grief,
Fav'rite of Æolus, the wiſh'd relief
Had ſhar'd, nor pity crown'd Æëtes' plan,
Though pious meekneſs mark'd the *rev'rend man*,
To alien breaſts unknown; till from the ſky
Jove gave his faithful meſſenger to fly,
And ſue th' indulgence, 'twas my wiſh to yield—
But for theſe plund'rers of another's field,
Theſe * peſts of ocean, ſhall the fiends return
To their lov'd homes, e'er deathful vengeance burn?

Theſe

* Are ye merchants bound to any port, (ſays Neſtor at Pylos to Telemachus, and Mentor) or are ye pirates, who roam the ſeas without a deſtined place, and live by plunder, and deſolation? In *this laſt* light Æëtes repreſents the Argonauts; and very clearly diſtinguiſhes them from, or rather directly contraſts them with merchants, and lawful traders. The Odyſſey of Homer ſupplies the above quotation, and is adduced in proof of an idea adopted by a writer, whoſe pen almoſt at a ſtroke annihilates the moſt acknowledged events of Greece, at leaſt dwindles the moſt important to the moſt puſillanimous efforts of Indian nabobs. The ancient

deſcents

Theſe traitors ſkulking with malicious joy,
† Who ſhepherds, and their flocks alike deſtroy!

Now

deſcents of mariners upon coaſts 'might have been (ſays our author) the deſcents of pirates, or private adventurers.' He farther conſiders piracy, as a profeſſion (he might have moderated his partiality to the humble term occupation!) and aſſerts what he boldly pronounces truth, that 'ſtrangers are careleſsly aſked, whether they are traders, or pirates, * but his own authority the Mæonian bard is againſt him, for there can be no propriety in Neſtor's queſtion, if piracy and fair trading are adjudged to be the ſame; a diſtinction between them is neceſſarily implied. The former an object of ſuſpicion, the latter entitled from veneration to the laws of hoſpitality, to favor, and encouragement. The exact obſervation of theſe laws was a main pillar of the mythological tenets. Inſtances are not rare wherein plunder and rapine were conſecrated by public authority, and bore the plauſible title of emolument to the ſtates by which they were practiſed But they are in ſuch caſes farther ſanctified by the commands of the deities. The *Romans* applied the character of barbariſm to every nation but their own; however we muſt in reaſon compliment *their* conduct in the infancy of their city with this title, which their vanity induced them to ſhift from themſelves. The truth is, that the ſpirit of violence will then alone ſubſide, when that of civilization is exerted. Property becomes gradually aſcertained, and endures no infringement

* Richardſon's Diſſertat. on Eaſtern Languages.

but

† Æëtes, no leſs than Phrixus, was of the Canaanite ſhepherd race. His ſubjects poſſeſſed this extremity of Egypt, and were probably too powerful in the diſtracted ſtate of Egypt to be invaded with ſucceſs by its more ancient, and remoter inhabitants; for whom they may ſeem to have miſtaken the Greeks.

Now avarice prompts the ſternly mutter'd lore;
Phrixus, thy ſons ſhall ſwell th' appeaſing ſtore,
For

but from war. Leſs variation in the manners, and principles of nations in the cradle is diſcoverable by an attentive examiner than is admitted on a general view deducible from writings, in which theſe ſubjects are diſcuſſed; a circumſtance which may lead the curious enquirer into original, or rather into earlieſt ſettlements we can trace of kingdoms, to attribute the leſs refined uſages, and more ſolemn ceremonies of a people, newly colonized, to the efforts of their own genius actuated by their neceſſities, rather than to the adoption of practices which conſtitute the cuſtoms of *others*. This remark may be corroborated by the reflection, that eaſtern and weſtern points by the magic touch of the ſyſtematic wand approximate with infinite facility in ſubſervience to *literary* inveſtigation. And here I would be underſtood to glance at the writer before intimated. We will allow him to *honor* the Perſian *tongue*, to the diſgrace of humanity, by calumnies againſt *its profeſſors* the inhabitants of Perſia, for their avaricious diſpoſitions. We will allow him from the ſame ſource, his expreſſions of bread, and ſalt traitor. Little occaſion was there for ſo wide an excurſion to find out a truth too familiarly experienced at home! But *can* we allow him the ſacrifice of Grecian glory to Perſian intereſt? Or accede to his illuſtration of Perſian merit, from indulgence of eaſtern vagaries? Surely the writer, while he hunted the languages, had little ſcent for the genius of Aſiatic compoſition! But he boldly ſtrikes at Grecian records; and ſuch a critic may invalidate *all ancient* hiſtory, if we include not *modern*. The wars between the two roſes in England (Scotland was at that time unconnected) certainly exiſted, but particulars deliberately uttered *by both parties* are frequently miſrepreſentations. Faction upon any *other* idea would be a picture of candor. Charles Iſt. was beheaded; let republican enthuſiaſm trumpet the juſtice of that act in 'broad noon-day!'

The

For theirs with miſchief-brooding hoſts the crime
To urge the ſwift return to Colchos' clime;
Fell viſitants, whoſe wiſh (rebellious pride!
His ſceptre wreſted, and his fame deny'd!
Such thy dread *oracle*, thou radiant fire!
Whoſe will, leſt many-ſcheming frauds conſpire,
To mark the *counſels* of a kindred race,
Full-bent to ſtamp his ruin and diſgrace;
For this he ſent them to Achæa's plains
A long, long courſe; ſo Phrixus' rule ordains;
Not from a daughter's arts his conſcious dread,
Their ſofter thoughts no ſnare of horror ſpread;

The fate of Charles originated in the overflow of patriotic gall, was nurſed by divided factions, and completed by ſelf-licenced aſſaſſins. The intermediate repreſentations are conſtructive, and the reader coincides, or differs, as he feels himſelf (not from his *reading*, but from his *political* talents) to be diſpoſed.

Our eaſtern writer doubts the expedition of Xerxes, ſo celebrated in Grecian ſtory; it may be diſagreeable to the gentleman to derive it from far higher authority, but (to ſpeak the worſt!) its very outlines induce us, (though perhaps various events of different periods may be underſtood to be contained in this picture of truth intermixed with fable) to credit the downfal of that deſpotiſm, which the Perſian for ages had uſurped. So much for the vilifier, at the ſame time the votary of ſyſtem! for the calumniator of the great *Newton* in *his own* province of aſtronomy, as to chronology, *that* illuſtrious enquirer is degraded into imperfection itſelf; for the caviler, at Mr. *Bryant*, of ſarcaſm without wit; who would *tear up* the very roots of *his* hypotheſis, gathering the branches for fuel 'to his *fire* of Perſic adoration.'

Not

Not from Abſyrtus; from thy *filial* line,
Chalciope, he waits the deep deſign.
Frantic his menace, that the ſubject crew
Shall ſlav'ry's undiminiſh'd taſks purſue
Cruſh'd by his vengeance, if the bark from ſight
'Scape with her hoſt, to ſafety wing'd by flight.
Wrap'd in Æëtes' dome a *mother's* care
Attends her wiſhful Argus' ſuppliant pray'r,
To wake for Jaſon's ſoul Medea's aid;
—Erewhile the counſels of the ſiſter maid
Herſelf had known, but modeſt fears ſuppreſs'd,
The ſtorm foreboding in a father's breaſt;
Fears, leſt her pow'r the rigid * Fates exceed,
Or noon's broad glare betray the gen'rous deed.
The lovely virgin on her couch reclin'd
With ſlumber cheers each anguiſh of the mind;
Sick as her thoughts, a viſionary ſhow,
Bewild'ring float the ghaſtly forms of woe.
She deems the ſtranger wooes the ſtubborn jar,
Not that the *fleecy* prize inſpires the war;
Thy dome, Æëtes, yields a ſofter ſtrife;
His country hails him, and herſelf his wife
In ſleep ſhe binds the monſters to the yoke,
Her arms each aggravated toil provoke;

* Παρ' αἶσαν. The more uſual interpretation of theſe words refers to Medea's fear of tranſgreſſing the limits of decorum. But the words themſelves are applied more characteriſtically of Medea's dealings in ſorcery, and ſpells, to the Deſtinies, who, whatever her *abilities*, could effectually control *them*.

While

While *kindled faith* the promis'd boon reſtrain'd;
The beaſts no *ſtranger*, but *herſelf* had chain'd.
Thence the rude conteſt rends a parent's heart;
The ſtranger ſtruggling with the father's art,
Till the ſooth'd ire to mutual peace confirm:
Herſelf, fair umpire to appeaſe the ſtorm.
Her Jaſon foſter'd, and her parents blam'd,
In anguiſh of revenge whoſe voice exclaim'd;
She throbs at ev'ry nerve in icy dread,
And wild ſurveys the circuit of the bed,
With pain collects the ſadly fainting ſoul,
When thus affliction's ſobbing accents roll.
" * Wretch that I am! what horrid viſions ſpring!
" I ſhudder at the woes, theſe warriors bring;
" For

* The reſtleſs ſlumber of Medea is conveyed in the genuine ſpirit of pathetic melancholy, her waking thoughts were entranced, as it were, by the ſubject in which ſhe had been uniformly and deliberately fixed. Her vehement love of Jaſon, and her conſequent ardor to extricate him from his difficulties are preparatives well ſuited to the gloomy proceſs of her magical operations; in the dream itſelf we may admire that ſubdued wildneſs of deviation from the original reflections of a mind *agitated*, with the propriety of a looſer adherence to the firſt principle of the paſſion *agitating*; and while we are attracted by the poet, venerate the philoſopher. Inferior abilities would overlook the requiſite connection, where

'Thought in fancy's maze runs mad.'

ſo that the paſſion, which produces ſuch delirium, would be totally loſt and evaporated. The poet is in this tumultuous ſituation

" For much my heart portends; the chieftain ſhares
" My captive thoughts, and fills me with his cares.
" Some fair Achæan cheer his ſocial home!
" Be mine the virgin's bliſs, and parent's dome!
" No ſullen rage my placid boſom fill!
" Each action guided by a ſiſter's will,
" In ſorrow for her ſons whoſe vows excite
" Medea's ſuccor to th' impending fight:
" This, this will quench each burſting ſpark of
" grief!"
—The ſandal ſpurn'd impatient of relief,
Wanders in looſely flowing veſt the maid
The portals of the dome her hand diſplay'd;
The wiſh a ſiſter of her love to greet,
On the known threſhold pauſe her falt'ring feet;
There long, long fix'd by conſcious ſhame reſtrain'd
Sad in the chamber's veſtibule remain'd;
Now quick-returning, now her ſteps advance!
Then ſprings a farther flight! with wayward glance
Here, there in vain ſhe ſwims; the honor'd track
* Her entrance ſues, but ſhame compels her back:
What

ſituation a painter of caricature; a formal reſemblance would be a violation of genius, but ſome characteriſtic features at leaſt are required in the piece.

* This ſimile is judicicuſly adapted to the ſituation of Medea, and is in its ſeveral parts admirably conſtructed; her affected inclination, that Jaſon ſhould marry ſome woman of his native country is highly natural, and as naturally contraſted

What ſhame forbids embolden love inſpires;
Thrice ſhe attempts, thrice baffled ſhe retires,
The fourth laſt effort, by deſpondence led
Convulſive fell, and proſtrate preſs'd the bed.—
Thus the fond virgin, ſoul of bridal truth,
Mourns as an huſband loſt her promis'd youth,
To whom a parent's, and a brother's arms
Erewhile betroth'd the tranſports of her charms;
Her anguiſh flies the fond aſſociate train,
Wrap'd in the cent'ral dome ſhe heaves her pain
In prudent decency of woe; his breath
How tranſient! ſought the winding-ſheet of death;
Death, ere life's happieſt *hour* their ſoft employ,
The mutual *ſeal* that ſtamps their purer joy.
Throbs her wild breaſt with ſilent pangs o'ercaſt,
Silent, for much ſhe dreads the cenſure paſs'd,
While o'er the widow'd couch ſhe ſighs, her fear
The women's jealous hate, or ſtabbing ſneer:
Thus mourns the Colchian princeſs! firſt of friends
Some *vaſſal's* curious ear her voice attends,

traſted by her falling under an incapacity of ſupporting herſelf, upon that bed, in which her recent dream had prevented the refreſhment of ſleep. The ſneers of reproach attributed to her ſex, in which the other may with propriety be included, are a picture of that unfeeling wantonneſs of character which has been exhibited in every age, and not in the leaſt degree diminiſhed in *our own*, familiarly realizing, even to the degradation of the finer feelings, which we ſhould experience in examples of diſtreſs, the ſchool itſelf of ſcandal.

From

From youth her ſoft aſſociate; forth *ſhe* flies,
Where with her ſons the ſiſter-form *ſhe* eyes.
Sprung from the council'd trance the fav'rite news
Thy zeal at once, Chalciope, purſues;
Wild through the dome thy unremitted toil;
Stay'd, where reclines Medea, ſorrow's ſpoil,
Drown'd in her tears, diſtain'd her mangled cheeks,
Balm to her wounded ſoul the ſiſter ſpeaks *.
" What ſuff'rings, ſay, oh! ſiſter ever dear,
" Heave the deep pang, and prompt the flowing tear!
" Has heav'n in anger blur'd thy vernal hours?
" Or droops the boſom to the ſtorm, that low'rs
" Swoln by a father's rage? ſee, ſee! it falls
" On me, on mine! from theſe deteſted walls!
" Oh! could I ruſh to earth's extremeſt bound
" Ne'er yet diſgrac'd by Colchos' ſavage ſound!

* We may obſerve in our poet a ſingular propriety of addreſs; Medea wiſhes the interview, which her ingenuous pride would prevent. *Chalciope* as earneſtly wiſhes it for the emolument of her family. *The latter* may be ſuppoſed to have known the diſpoſition of her ſiſter of Medea, which with ſovereign art ſhe is repreſented to conceal, more effectually to ſerve her purpoſe of maternal tenderneſs; a purpoſe liable to be eſſentially fruſtrated, at leaſt ſuſpended, by any intimation of ſuch knowledge. But whether Chalciope was actually convinced of her ſiſter's diſpoſition to aſſiſt Jaſon in his adventure, or not, the genuine feelings of Medea's heart are painted in the higher colors of ſenſibility, by the artful pretence of anxiety for her ſiſter's children as the primary motive, influencing her conduct.

" My

She ceas'd ; ſoft bluſhes light the virgin flame,
Her wiſh to anſwer check'd by conſcious ſhame;
Buoy'd on the tongue her falt'ring accents flow
Now ſunk in murmurs to the breaſt below ;
Now thro' the paſſage of her mouth their haſte;
But not a ſound the liſt'ning ſiſter trac'd :
Soft luring art at length the ſtrain inſpires,
Love rules the ſuit, and fans the riſing fires.
" Lo! my Chalciope, thy darling boys!
" Their lot each anguiſh of my heart employs ;
" Our ſire perhaps, relentleſs in his mood,
" May with yon' ſtrangers' ſhed his kindred blood!
" Yet hear the rueful dream! the dream of woes!
" Short were the comforts of diſturb'd repoſe;
" Some pitying pow'r the menac'd ſcenes remove!
" Nor thine the ſorrows of maternal love!"
Wily ſhe ſpake a *ſiſter's* wiſh to try,
If yet the heart-felt agonies apply
For ſuccor to *her* ſons; deep in thy ſoul,
Parental fair, the ſtreams of terror roll;
Thou hear'ſt, thou anſwer'ſt; " All a mother's
" care
" My thoughts have ponder'd ; will a ſiſter ſhare
" My great diſtreſs? ſay, will the gen'rous maid
" Plan the fair purpoſe, and indulge her aid?
" Yet ſwear by earth, by heav'n, thy words impart
" To none the ſolemn dictates of my heart!

" Oh! ſwear to ſuccor! to the Gods I bend,
" By heav'n, our parents, by thyſelf my friend,
" Chalciope adjures! my children's doom?—
" Oh! from this ſight avert the dreary gloom!
" Or reft of all ſhe loves a mother dies,
" Thy ſcourge a fury from the ſhades to riſe!"—
She ſaid; the tears ruſh plenteous, and thy knees
Her hands in humble ſuit, Medea, ſeize;
Each on a ſiſter's breaſt with head reclin'd
Each to the concert of ſad notes reſign'd
Her tremulous voice attunes; the rich domain
Rings to their knell, and echoes ev'ry ſtrain:
When thus the virgin heaves the ſigh of woe.
" Oh! ſay what ſoothing remedy beſtow
" To pangs like thine? the Furies from the dead,
" What tempeſts o'er thy ſoul their horrors ſpread!
" Would that Medea's arts at once could ſave
" Thy hapleſs offspring from th' untimely grave!
" Colchos th' inviolable oath ſhall yield;
" Thou, thou haſt urg'd it! by th' etherial field,
" By earth, great mother of the pow'rs divine,
" The aid Medea boaſts, that aid is thine,
" Hard tho' the taſk enjoin'd!" ſhe ſpeaks no more;
Thou, mother, wak'ſt the quick-reſponſive lore.
" Would not Medea with protective ſmile
" Lend the ſage counſel, or experienc'd wile,
" Should the brave ſtranger, ere the battle awes,
" Sue for his conqueſt in my children's cauſe?

" My

" My Argus from himſelf a ſuppliant ſtands,
" His wearying wiſh Medea's ſuccoring hands ;
" Ev'n now my herald at the palace waits !"
—A conſcious triumph all her ſoul elates,
Shame o'er her face expands a purple ſhroud,
Till darkneſs o'er each tranſport caſts the cloud :
And thus ſhe tunes her penſiveneſs of voice.
" Theme of my will, and object of my choice,
" A ſiſter wiſhes, and commands the deed ;
" Ne'er to theſe eye-lids may Aurora lead
" Her orient beam, or long that ſoothing ſight
" Fill thy Medea's moments with delight,
" If ought ſo dear as thee my fondneſs prove,
" Thee, and the filial partners of thy love !
" My brothers they ; my own their ev'ry care,
" Congenial thoughts ;—oh ! let Medea ſhare
" With thee the ſiſter's, and the daughter's claim !
" And ſure my boaſt the daughter's humbler name,
" Nurſe of my infant breath ! a mother told
" Full oft the tale of love ;—*yet* ſecret hold
" My purport, leſt my parents track the ſcheme !
" *Yet* mark me !—ere the morrow's day-light ſtream,
" To Hecat's altar borne my drugs aſſuage
" Each rolling flame, that fires the monſter rage."
Again the ſiſter from her chamber ſprings,
Each happier tiding to her children wings,
While *ſhe* in ſolemn ſilence left alone,
Shame leagued with Fear extorts the virgin-moan ;

A father's ire diſtracted paſſions ſcan,
Betray'd, deſerted for the fav'rite man.—
Night walks the ſilent world in ſable veſt;
Lord of the deck, while others ſink to reſt,
The ſailor plies his watch; th' ætherial plain
Points the dull Bear, and ſtern Orion's train
Twinkling; no more the way-worn trav'lers roam,
The gates' old guardian ſlumbers in his home;
Ev'n the fond mother checks the ſtarting tear
O'er her lov'd children, hurry'd to the bier.
The babling Echo ſleeps; no, not a ſound
Of the cur's hideous howl the city round:
Silence, and darkneſs rule.—Reſt of repoſe,
Oh! virgin, through each vein the fever glows;
Here keen deſire, there fear's pervading courſe,
Fear of the madden'd monſter's ruling force:
Doom'd her dear heroe to no heroe's death,
Cruſh'd in ſtern Mavors' field th' inglorious breath.
From ſcene to ſcene her thoughts, a wild'ring maze,
Float diverſe, as the ſun's reflected rays
Dancing fantaſtic o'er the lucid ſtream,
Cauldron, or pail, diffuſing the wild gleam
Of ſalient *circle*, *urg'd* with wanton ſport
By Nature fondly ſought from Fancy's court *.

The

* We are here treated with a moſt ſolemn delineation of nocturnal ſcenery. Poetic coloring ſubſides to every characteriſtic

The maid *thus* glancing ſwims with rapid ſtart;
Tears fill her eyes, and pity rules her heart;
Sharp was affliction's point whoſe poiſon ſpred
Warm through each fibre; rankling from the head

teriſtic circumſtance, introduced with conciſeneſs of energy, and a ſubdued mixture of ideas expreſſive of that ſullen ſtillneſs, in which 'Nature herſelf lies dead,' a ſtillneſs aggravating the ſleepleſs anguiſh of Medea. A late maſterly writer in conformity with his own immediate ſubject has aſſerted night to be 'Virtue's immemorial friend,' he proves it in himſelf to be an inſpirer of the Muſes; as if the finer flow of ſoul, corrupted by the glare of ſun-beams, became ſoftened into its inherent purity by the calm ſerenity of night! Writings of taſte united with ſenſibility abound in ſuch paraphraſtical deſcriptions, I will not pronounce them imitations, of our author. That of Virgil in his fourth Æneïd may not unjuſtly be concluded a copy of the preſent; it is certainly introduced on a ſimilar occaſion. The ſtroke of genius flaſhing from our poet in the *trait* of a mother *repoſing* from her affliction on the loſs of her (perhaps only) children may not be omitted. Oh! ſleep, thou ſoothing ſiſter of Philoſophy, who can'ſt thus tune ſenſibility into comfort!

With reſpect to the ſimile inſtancing the reflection of light, it may be remarked in its favor, that poetry may ſubſiſt, and has frequently ſubſiſted, uninfluenced by the witchcraft of expreſſion. I lament that Apollonius has not been treated with the eſteem which he deſerves; he is certainly, but in a more general view, the follower of Homer; his genius no leſs than his ſubject may ſeem to have been little reconcileable with a cloſer imitation. Virgil copies many ſimilies from Apollonius; the ſtyle and conduct of Apollonius is ſimplicity; the Mantuan ſtudies the efficacy of deſcription, and raiſes his compariſons into elegance and meaning. In *our own* heroic compoſer we may obſerve animated expreſſion, with the genuine poetry of ſentiment, conveyed in the ſpirit of ſimplicity, harmony, and ſublimity. Why is he ſomething the prepoſſeſs'd victim of Italian conceit?

Seat of the thought's worſt pang, when ſick'ning roll
Thy tumults, love, unceaſing o'er the ſoul.
She now the drug will yield, now dares to die;
Now ſeeks to live, her opiates to deny,
And bear, in quiet bear her load of grief:
* Muſing ſhe ſits, till burſts the fond relief.
" Ah! wretched me! what gather'd pangs ſurround!
" So thick their croud, they ev'ry ſenſe confound;
" Where grow'ſt thou, medicinal balm of *ill*,
" *Whoſe* never dying flames my boſom fill?
" Oh! ere the ſtranger reach'd our Colchian land,
" That I, drear victim of Diana's hand,
" Had fall'n! or ere the trait'rous billows bore
" A ſiſter's offspring to the Achæan ſhore!
" Some envious pow'r, ſome fury to our coaſt,
" *Source* of our tears, compel'd the baneful *hoſt*.
" Yes!—let him die! thou chieftain good, and great,
" Die (ſuch thy ſentence!) in the field of fate!
" How ſhall Medea's care the magic zeal
" Hide from a parent's eye, or how reveal?
" What reas'ning wile, what fond deceit employ,
" Or how apart from all the train enjoy

* The original in the ſeveral editions of Apollonius which I have rendered 'muſing' is διάσατο, a word, which I cannot trace. Hoelzlinus renders it 'velitatur' as obſcurely as the text. The Oxford editor 'animo fluctuabat.' I had a diſpoſition to read it διάσατο from ἄω ſpiro, intimating the recovery of her breath, which may be concluded to have been greatly agitated, at the time when ſhe ſat down.

" His

" His pleaſing converſe! thou, my chief, no more,
" How will Medea's heart the loſs deplore!
" Then—but adieu, ingenuous ſhame! adieu
" Each tranſport's luring ſcene! my will purſue
" His ſafety's plan! in freedom, and at eaſe
" Wide may he roam, and ſettle where he pleaſe!
" But on the day, the dreadful day of fight,
" When ſink the monſters to his victor-might,
" Strait from the beam my riven neck ſuſpends;
" Or poiſonous draught Medea's anguiſh ends.
" Thus hurry'd to the grave, to later times
" My love ſhall be reproach'd, the worſt of crimes;
" The city-ſtreets ſhall ſound my virgin-fate,
" While all diſplay their cenſure, or their hate.
" Oh! ill-beſeeming rage! lo! there ſhe lies,
" Their ſcoffs exclaim, who for a ſtranger dies;
" Sick of her friends, her parents, and her home,
" Her ſteps in wantoneſs of pleaſure roam.
" Yet ah! what mis'ry waits the loſs of fame!
" Far better far, were death my inſtant claim!
" This night on ſlumber's couch my life reſign'd!
" Such unexpected blow my ſtormy mind
" Would lull to quiet, reſcue from diſgrace,
" And blot the deed, which horrors only trace*."

She

* When the variety of paſſions forming a ſeverer conflict in the boſom of Medea has occaſioned her determination of ſelf-murder, ſhe immediately comments upon the opinions of others in their diſcuſſions of this event. Pride here ſteps in,

She ſpake; and ſought the cheſt of magic wealth
That loads with evil, or that cheers with health;
Plac'd on her knees, while muſing o'er her woe
Full on her boſom drops the tearful flow;
Inceſſant flood! of ſenſe-entrancing pow'r
The herb ſhe ſeeks, impatient to devour
Each looſen'd ſtring, whoſe band the ſtores inroll'd;
Prepar'd the ſcene of myſt'ry to unfold
She ſtarts! grim Horror frowns in palſy'd ſtate,
And Nature ſhudders at impending fate.
Sick languor chain'd her voice, in luring guiſe
Life's genial raptures float before her eyes;

and her thoughts naturally paint the horrors of diſgrace. It is well known, that the greateſt puniſhment in heathen eſtimation was affixed to ſelf-murder by the refuſal of ſepulchral rites, and in conſequence by the penalty inflicted on the ſpectre of the deceaſed doomed to wander, till the corpſe was depoſited in earth, on the borders of the Styx. But diſappointment and paſſion were ſufficient to promote this act, from which Nature immediately revolts, in minds unimpreſſed with the more refined principles of religion. The puniſhment however, invariably purſued by profane uſage as intimated above, plainly implies the deteſtation in which the perpetrators of ſuicide were held. The moſt untoward infatuation muſt ſurely then have poſſeſſed the Romans, the *religious* copyiſts of Greece; when we reflect that this violation of every law inculcated by reaſon, or practiſed by decorum, was authorized by a ſect even of their philoſophic ſchools; as if the logic of this ſect had eſtabliſhed courage upon the murder of others, and that far greater was neceſſarily compriſed in the murder of ourſelves. But ſuch were the deſultory and fantaſtic principles of thy boaſted ſteadineſs, oh! Stoiciſm, ſubverſive of ſocial and moral obligations!

Too

Too faithful mem'ry wakes each paſt delight;
Each youthful tranſport burſting on the ſight,
Equals in years when frolic ſports diſplay,
And Phœbus gladdens with a brighter ray,
Than long, had long inſpir'd; with pauſing thought
The magic caſket to her lap ſhe brought;
Her cares a Juno's aweful mandate prov'd;
Plac'd on her knees, nor from its bent remov'd
Her mighty ſoul, ere dawn the bluſhing ſkies
She pants to ope the ſweetly-ſoothing prize,
And view the youth ſhe loves; her anxious feet
Ruſh to the doors, *light's* orient ſmile to greet;
It comes from breezes of the day-ſpring born,
And ſwarms of city-hives ſalute the morn.—
The * Colchian boy commands a brother's aid,
Cautious to watch the counſels of the maid;
Urg'd to the ſtrand himſelf the bark aſcends;
Aurora's ſmile her poring eye attends.

* Argus. The inſertion of thoſe ſentiments, in the foregoing picture of Medea's afflicted ſituation, which allude to earlier ſcenes of youthful happineſs, is ſtrongly characteriſtic of the human heart. The thoughts of thoſe, who poſſeſs the finer feelings familiarly recur, as if intentionally to aggravate the diſtreſs which they endure inſtead of buoying up the affections by a proſpect of hope, to thoſe moments when the horizon ſmil'd without a cloud; when every gale breathed ſerenity, and every voice echoed with mirth; thoſe moments, which are uſually painted in more lively colors from their contraſt with a diſpoſition of mind, indulging the drearineſs of ſolitude, and the deſpondency of reflection.

Forth

Forth beams th' effulgence! ſhe adapts with care
To the ſmooth ringlet's grace her golden hair
Looſe-floating in ſoft negligence of pride:
Her lovely cheeks reliev'd from ſorrow's tide.
Rich ointment form'd from Nature's ſweets divine
Gives with more poliſh'd charms her face to ſhine;
Her variegated veſtments' waving flow
Scarce yielding to the claſp's refulgent ſhow
Fair o'er her odor-breathing head ſhe plac'd
The ſilver gleaming veil, then turning trac'd
The chambers, heedleſs of misfortune's low'r,
Which threats the future melancholy hour.
Twelve were the fair, fond vaſſals of her love,
Whoſe cares the veſtibule's ſweet incenſe prove
Circling her well-attended couch; who ſpread
Nor yet, coëval all, the bridal bed.
" Oh! haſte," ſhe cries, " and bind them to the
" rein,
" Thoſe mules tenacious of great Hecat's fane!"
The train obey! the caſket's drug to view
Promethean nam'd her buſy cares renew.
Each limb protected by this ointment's force
Bent to thy ſhrine, Perſephone, its courſe,
Thy vot'ry ſunk 'mid night's incumbent gloom
Dreads from no arrowy ſhow'r th' untimely doom,
Or fire's pervading flame, to cloſing day
Increaſing ſtrength new-ſtrings his valor's ſway.
Freſh from the birth its ſullen growth was rear'd,
What time the crude-devouring bird appear'd,

Earth

Earth reeking with the hot gore's ſteamy flow
On the proud hights, that held the * man of woe.
One little cubit's ſpace the flow'r contain'd
As the gay crocus' yellow hue diſtain'd;
Two ſtalks ſoar flaunting from the ſtem; the *root*
Am'rous of earth's firm depth with bloody ſhoot
Flames as raw fleſh juſt yielding to the knife;
Thence trills in ſable ſtream the juice of life
(Such from the mountain-oak the oozy ſtore)
Cull'd 'mid the ſhells, that ſtreak the Caſpian ſhore.—
† Her hand the medicinal treaſure waves,
Her limbs the ſoft perennial water laves;
Sev'n times ſhe plunges, ſev'n her ſolemn voice
The rev'rend *Brimo* calls; the parents' choice.

* Prometheus.

† The circumſtances of the ſcenery introduced in this ceremonial of magic repreſentation are characteriſtic of Egyptian myſtery, in which the picture of melancholy is diſplay'd in every part. The quick tranſition from one object to another, the connection, ſo little experienced in exhibitions of nature, between the monarch of the grove, and the *ſhelly* groveller upon the ſhore, the very intereſting invocation of her, who nurſed the infancy of Chalciope's children, of Brimo, a deputy of the infernal Hecate, together with the cloſing delineation of Prometheus, are excellent preparatives to the ſolemn opening of the ſacred budget ſucceeding the whirl in the Medean car. The legend of Prometheus deduced from an origin ſimple in hiſtorical conſideration is in this account reduced to a ſubſerviency to heathen mythology in general, or rather to Grecian in particular; and the reaſon may be collected from the lineage of Prometheus, who was a Titanian; his father Iäpetus was, and his ſon was concluded to have been involved in his guilt, a virulent oppoſer of the *celeſtial* ſyſtem.

Nurſe

Nurſe of their infant boys, *whoſe* horrors roam
Nocturnal journies, earth's dark ſeats her home;
Stern ruler of the ſhades whoſe magic breaſt
Is Darkneſs' ſcene, whoſe garb is Sorrow's veſt.
The root Promethean pluck'd, with tempeſts ſpread
Roll'd mutt'ring thunder from the mountain's head;
At once Iäpetus' bold offspring groan'd,
He writh'd in languor, and deſpondent moan'd.
Collected in the phial's fond embrace,
Whoſe odors breath'd, her boſom's radiant grace,
She bore the conſecrated juice, and far
Wing'd from the palace ſhines the fiery car;
Two virgin vaſſals borne amid the throng
(The reins ſhe ſeiz'd, and graſp'd the pliant thong)
Sat by her ſide; the reſt, whoſe poſts behind
Their hands adheſive to the car reſign'd,
Urg'd thro' the ſpacious ways the footſtep free,
Their wavy robes juſt floating o'er the knee.
As where Parthenia's ſilver fountains gleam,
Or thine, Amneſia, flufhing from the ſtream
Wrap'd in her golden car chaſte Dian ſtands;
Her rapid hinds aſcend the ſky-crown'd lands,
Thence ruſh into the vale, where ſweets divine
Breathe o'er each hecatomb, that loads the ſhrine;
The nymphs ſtill faithful follow, where ſhe leads,
Faſt by Amneſia's banks, the flow'ry meads,
Mid the deep foreſts, o'er the mountains ſtray,
Burſt from whoſe womb the winding waters play;

Each

Each ſavage beaſt ſoft flatt'ry's murmur proves,
Forgets his rage, and trembles, as ſhe moves.
Thus mid the ſtreets the gazing throng diſplay'd
Retreating flies before the royal maid;
The city's ample ſtructures ſunk to view,
Her vows the triumph of the fane purſue;
Borne thro' the plains the charioteer deſcends,
And thus accoſts her vaſſals—in her friends.
" Lov'd of my heart, how black Medea's crime!
" Fond of theſe viſitants from Æa's clime
" Who roams unheedful! lo! our city's boaſt
" A maze of wonder! of the female hoſt,
" Of all who grac'd each rolling day the fane
" Not one appears! ourſelves alone the train.
" Come then, the melody of ſong be ours,
" Gayly to pluck the ſpring's luxuriant flow'rs,
" Nor long to linger! ſoon our ſteps ſhall roam
" In ſweet content to happineſs at home:
" Joys, a rich gain, your wiſh'd return await,
" To me ſubſervient in the taſk of fate.
" Such Argus' wiſhes! ſuch a ſiſter's pray'r!
" Yet oh! this object of Medea's care
" Oh! chain in ſilence ſullen as the dead;
" Nor to a father's ear the treaſon ſpread!
" They will the ſtranger in th' embattled field
" For proffer'd ſtores my magic art to ſhield;
" Too much my gentle ſoul accords the plan;
" Far from th' aſſociates with the much-lov'd man

" The

" The ſofter interval of converſe greets,
" With many a gift his ſoothing bounty treats;
" From me the deadly drugs of poiſon flow:
" He comes! ſweet maidens, from my preſence go!"--
She ceas'd; her wily counſels ALL delight;
Far from his hoſt when Jaſon's tow'ring might
Wide o'er the plain by wiſhful Argus drawn!
(The voice fraternal ere the orient dawn
Had told the votive virgin's ſwift career)
Th' attendant Mopſus' ſager looks appear,
Skill'd in each wing advancing o'er the ſky;
Nor bird retreating 'ſcapes his curious eye.
In this dread hour no fav'rite ſons of earth,
Not ev'n from Jove who drew their ſacred birth,
Nor they, high offspring of celeſtial blood,
Pour'd through whoſe purer veins the vital flood,
E'er match'd that aweful elegance of mien,
Boon to the chief from heav'n's eternal queen.
His form is beauty, and his words are grace;
The fond aſſociates every feature trace,
Th' encreaſing radiance fills them with amaze,
Fir'd at each ſtep th' admiring Augur's gaze;
At once, fair maid, his joys prophetic ſpeak
Thy heart a conqueſt to the gen'rous Greek *.

Where

* Theſe two verſes contain a paraphraſe upon the original, which expreſſes the preſaging conſciouſneſs of Mopſus, that every part of his expectations was confirmed from the peculiar

Where the worn path-way marks the whiten'd plain,
The wavy poplar ſhades the circling fane
With wide-expanded foliage; the deep voice
Of boding ravens (ſuch their gloomy choice!)
Croaks—the grim ſenior ſhakes his pinion's pride,
And opes the counſels of th' imperial bride.
" Inglorious ſeer, whoſe ſkill the theme employs
" In ſcience equal'd by unletter'd boys;
" Thou, ſolemn virgin, ſpeak'ſt no plighted truth
" No ſoul enchanting ſtrain!—the fav'rite youth
" Ye comrades firm attend!—yet, ſage, away!
" Thou miſchief-talker hence! no Cyprian ray,
" Nor her bright ſatellites the Loves impart
" One fainter gleam to chear thy darkling heart!"
Thus ſcreams the hoarſe-reproaching bird! the ſeer
Bends to the note of woe a careleſs ear;
And calmly thus harangues: " Thy country's chief,
" Wrap'd in yon fane Medea ſooths thy grief.
" Go, warrior, go! not hers the hoſtil frown!
" Soft Cytherea's ſmiles her vot'ry crown,

liar influence of Juno over the form of Jaſon. The reproachful anſwer of the ominous raven immediately enſuing is a characteriſtic picture of Egyptian obſtinacy againſt the Grecian ſpirit of adventure; a triumph in the conviction, that this native reſidence of the *feathered orator* was ſufficient to the taſk of invalidating every attempt from the violence of invaſion. In ſome reſpects this Argonautic expedition muſt neceſſarily be conſidered in a religious light; many deviations from the gloomy rigor of Egyptian ceremonies certainly prevailed in the leſs ſavage ſuperſtition of Greece.

" Thy

" Thy guardian in the fight! ſuch truth, * thou ſage,
" Thy aweful ſound, the prophecies of age!
" We, Argus, panting to enjoy the friend,
" Fix'd to this earth the wiſh'd return attend:
" Thy arts, oh! chief, the ſacred hours improve!
" And bend the virgin care to thee, and love!"
The wily augur ends; his counſel pleas'd;
Nor other ſcenes thy throbing boſom ſeiz'd,
Oh! maid, though muſic woo'd! nor yet the ſong
Varying its thrilling accents charm'd thee long!
Now floating in the maze of thought thy breaſt
Seeks not the converſe of thy train at reſt.
Thy cheek ſoft leaning on thy hand the dome
Where cloſe the long, long paths thy wiſhes roam;
Each nerve was anguiſh, terror whelm'd thy mind,
Scar'd at each ſlow-pac'd foot, or hollow wind.
The moment ſmiles, the much-lov'd youth appears,
Firm at each ſtep his bounding ſtructure rears;
Fair to the view, and calm thy beauteous light,
Thus beam'ſt thou, Sirius, lord of ocean's might,
Erewhile though flocks thy low'ring tempeſt feel—
So Jaſon's limbs their radiant pride reveal!
So glows th' intrancing majeſty of charms,
Too fatal harbinger of love's alarms.
How ſunk her palſy'd heart! thoſe lucid eyes
A midnight gloom pervades; health baniſh'd flies

* Phineus.

Her

Her pale cheek's miſty hue; the looſe knee's force
Totters; the ſtony foot denies its courſe.
Graceful at once retires each virgin ſlave;
What awe-ſtruck forms! the tongue no accent gave;
Of motion reft their comely ſtatures ſtood
As the tall beech, or monarch of the wood,
Thou, ſacred oak! amid the heav'ns ſerene
Waves not a whiſper to diſturb the ſcene,
That cheers the hallow'd hights; ſuch ſtillneſs o'er,
Their toſs'd heads thunder to the tempeſt's roar;
Thus ſway'd the ſtricken pair! fond ſilence paſs'd,
The full voice echoes love's inſpiring blaſt.

Short was the pauſe! the wary chieftain's ſkill
Perceiv'd the frown of heav'n-deſcended ill*
Emboſom'd deep within, the conſcious maid
Liſten'd the luring notes his voice diſplay'd:
" And why, oh! Princeſs, while I thus alone
" Accoſt thee, why theſe ſolemn terrors own?
" Let others triumph in each frolic boaſt!
" Not ſuch I wander'd from my native coaſt;
" Why o'er thy face theſe bluſhes weave their way?
" Speak what thou wilt; 'tis Jaſon's to obey.

* The original word for 'ill,' or 'evil,' is ἄτη the goddeſs of revenge.

'Altè hot from Hell
Cries Havoc!' Shakſpeare.

She was a principal aſſiſtant in magic rites!

" Yet ſure we meet benevolent of heart!
" This ſacred fane no ſeat to foſter art!
" Speak! queſtion! tell me ev'ry harbor'd thought;
" Let not a word of blandiſhment be ſought!
" Thine is the promis'd boon! a ſiſter's claim;
" Soul-ſoothing medicines of thy Jaſon's fame!
" Thee, ſov'reign Hecat, and, ye parents bleſs'd
" In ſuch a child, and thee my vows atteſt,
" O'er-ruling Jove! compaſſion whoſe command,
" For thine the ſtranger, and the ſuppliant band!
" Jaſon behold, an alien ſuppliant he!
" Here at the Fates' control he bows the knee!
" The toil, fair maid, the fruitleſs toil is mine,
" To ſmile, to ſuccor, and to triumph, thine!
" My thanks, thy due, the right of fav'ring grace,
" Our realms th' extended world's remoter ſpace,
" From ME the triumphs of thy fame ſhall glow,
" And other hoſts to future ages ſhow:
" The wife, the mother urge their gen'rous tale,
" Who muſing o'er the ſhore our abſence wail *.

" Such

* This ſelf-flattering compliment pay'd by Jaſon to Medea bears a ſimilar aſpect to the triumph of Æneas over the body of Lauſus, which has given ſuch offence to the more refined faſtidiouſneſs of modern criticiſm, bending the romantic manners of martial exertions to the purpoſes of more civilized ſociety. But in vain theſe reaſoners allege, that the barbarous exultation is irreconcileable with the character of the pious Æneas; in vain will they allege, that ſuch conſcious

" Such woes perhaps ne'er wound Medea's peace;
" Yet know, a Theſeus' warring dangers ceaſe
" When Ariadne ſmiles, whoſe matchleſs charms
" The birth of Phœbus from Paſiphaë's arms;
" A father's ire ſuppreſs'd, ſubmiſſion's toil,
" The bark ſhe mounts, and quits her native ſoil;

conſcious ſuperiority was ill-ſuited to any, but a ſavage breaſt, particularly as an unmerited diſtreſs had attended a youth, whoſe ſole object in the conteſt was a father's ſafety. The truth is, the Trojan's conduct and expreſſions were neceſſarily conformable with the genius of heroiſm; the eminence of the warrior diſtinguiſhed itſelf, not, as reaſon requires, by acts of mercy to, but by the deſtruction of the vanquiſhed. The appearance of a field of battle after an engagement reſembled that of the ſtage after a deep tragedy; each alike covered with the bodies of the dead. Apollonius favors us with a more moderate indulgence of vanity; if Jaſon profeſſes himſelf deſirous to extend the honors of his country, he profeſſes it without injury to another; ſuch profeſſion is a virtue in a Grecian, and a Roman boſom; it is a virtue in every other. It is as natural as the love of kindred, and of friends; to whoſe ſociety we have been uſed, with whom we have enjoyed reciprocal happineſs, and perhaps may have reciprocally conferred and received obligations. Every herb, or tree thrives in its peculiar ſoil; the poet by this little picture of ingenuous pride delineates agreeably to the principles of humanity. He who deſires not applauſe has ſufficiently proved that he deſerves it not. 'Volitare vivu' per ora virum,' is a ſpirited wiſh, and remoter quarters of the globe afford the only barrier to the cravings of the conqueror, the ſtateſman, and the *genius*, a good tranſlation of *whoſe* works in a foreign climate outweighs the applauſe which he experiences at home; for diſtance adds to genuine reputation proportionally as it takes from prepoſſeſſion.

"Lov'd of each godhead, a celeſtial ſign
"Her ſtarry crown, whoſe radiant glories ſhine,
"Still Ariadne's name its orb of light
"Gilds 'mid th' etherial lamps the brow of night;
"Medea, ſuch thy worth! the Gods, thy friends,
"If thus thy ſmile a gen'rous train defends;
"In Ariadne's charms thine own we trace,
"And her's thy placid eloquence of grace!"
* Thus ſyllabled ſweet ſounds! her eyes inclin'd
From thoſe which charm'd her ſpake the thrilling mind;
Her face the treaſure of a ſmile diſplays,
And virtue kindles at the voice of praiſe.
Then languiſhingly ſoft his look ſhe meets,
But not a word his liſt'ning ardor greets:
Where, where begin! how urge th' expanded lore!
Her crouding thoughts exhauſt the vocal ſtore.
The pois'nous drug its od'rous caſket leaves;
Joy all his ſoul, he bows, as he receives;
Nor leſs a captive to his luring art
The maid had yielded to his wiſh her heart;
For love a richer beam of grace had ſhed
Gliſt'ning the golden honors of his head;

* 'And ſyllabled ſweet ſounds of accents meek.'

A line inſerted amongſt the verſes in the Oxford collection upon the death of Frederic Prince of Wales under the ſignature of lord Stormont.

Wild

Wild from her eyes the vivid light'ning gleams,
Full through her breaſt a tepid moiſture ſtreams:
As when the dawn with orient beauty glows,
The foſt'ring dew-drop cheers the op'ning roſe †.
Now fix'd in modeſty to earth their eyes,
Now rais'd, the look of mutual love ſupplies
Joy to the boſom, to the face a ſmile;
The ſick'ning virgin opes the ſcene of guile.
" Medea yields her aid; attend, oh! gueſt,
" The purpos'd bounties of my daring breaſt!
" Soon as my ſire, too cruel, has decreed
" The dragon's horrid fangs, a hardy ſeed,
" When the drear midnight walks her central reign,
" Seek the perennial river's ſilver plain!

† In the amorous part of Medea's diſpoſition we meet with a counterpart of that, aſcribed by Muſæus to Hero, in a poem which I am deſirous to aſcribe to the pen of a writer, an ornament to ancient Greece. The preſent compariſon is introduced by Muſæus, where the ſituation of Hero, and Medea in ſome degree aſſimilates. Indeed many ſucceſsful adoptions of ſentiments, congenial with thoſe of other poets, if the 'tale of romantic ſenſibility' be concluded of a leſs ancient date, argue its author to have poſſeſſed a reliſh for claſſical imagination. I well know the allegation of the great and accurate Stephens that the 'petite piece' of Hero and Leander is not conveyed in a language competent with the purer elocution of ancient Greece, yet I cannot conclude, but that with a due and unforced expunction of paſſages awkward as to witticiſm, or defective in ſtyle, the poem may be reconciled to readers, who are capable of admiring works of taſte by attention to the real merits of ingenious compoſition.

" Apart from all in ſable garb array'd
" Straight be the circle of the trench diſplay'd!
" Slay the meek ewe-lamb, on the ſtructur'd pyre
" Unſever'd yield it to the ſacred fire.
" Hecat, ſole fruit of Perſeus' bed, appeaſe
" Pour'd from the cup the labor of the bees.
" Thus woo'd the goddeſs in her votive ſeat,
" With ſolemn order from the ſhrine retreat;
" Nor ſound of foot obſtruct thy parting care,
" Nor voice of dogs that bay the troubled air,
" Leſt, baffled ev'ry hope my fonder boaſt,
" Inglorious in return thou join'ſt the hoſt.
" Then from the moiſten'd drug rich ointment flow,
" Till the cheer'd limbs receive a brighter glow;
" Th' unconquer'd arm ſhall urge the boundleſs fight,
" No earth-born heroe's, but a God's thy might.
" This living ointment, ere thou ſtalk the field,
" Poliſh the ſpear, the falchion, and the ſhield!
" So ſhall no giant's miſſil vengeance harm!
" No monſter wrap'd in flame thy ſoul alarm!
" Nor long th' impenetrable frame is thine,
" Thy triumph from the dawn to day's decline;
" As ſwells the combat, double all thy fires,
" Still beams my ſuccor, ſtill my ſmile inſpires!
" When yok'd the monſters by thy victor-toil,
" Plough'd by the dauntleſs hand the rugged ſoil,
" When from the furrows burſts the giant breed,
" The black earth's harveſt from the dragon's ſeed,

If

" If o'er the plain th' embattled army ſhown,
" Hurl unobſerv'd the pond'rous force of ſtone.
" Urg'd at the view, as blood-hounds o'er their prey,
" They ruſh indignant, and each other ſlay;
" *Then* thunder 'mid the ranks; the radiant fleece
" Thy prize from Æa to the realms of Greece,
" Thou fly'ſt returning to thy will reſign'd,
" If nought of Colchos tempt thy ling'ring mind!"
She ends! enchain'd by ſilence, while her eye
To earth ſhe low'rs, the tearful ſorrows dye
Her ſully'd cheeks; for long her Jaſon's courſe
Torne from her arms o'er ocean's ſtormy force!
His hand ſhe graſps, as ſhame to love ſubmits;
And ſighing thus " Reſolv'd if Jaſon quits
" The Colchian beach, when foſter'd by thy home,
" Some tranſient thought to fond Medea roam!
" She ever faithful to her riſing flame
" Shall dwell delighted on her warrior's name.
" Yet unreſerv'd oh! ſpeak the voice of truth!
" Where ſhine the houſhold Gods, thou gen'rous
" youth!
" What country wings thee vent'rous o'er the main?
" Thy wiſh yon * iſland's wealth-abounding reign,
" Or fix'd ſome neighbor-realm of Æa's ſeat?
" My liſt'ning ear that lovely virgin greet,
" Whate'er her lineage, whom my praiſes trace,
" Her name Paſiphaë of enobled race,

* Orchomenus.

" The kindred of my ſire !"—She adds no more;
Love, tyrant love again the tuneful ſtore
Rolls through the channel of its well-known cheek;
When thus, thou man of cares, thy accents ſpeak!
" I deem not to forget thy dear renown
" By day, by night!—thou ſav'ſt me from the
" frown
" Of angry Fates, yet Greece my beſt delight,
" Oh! may Æëtes point no other fight!
" Seek'ſt thou my country's name?—my voice
" reveal
" Each conſcious truth! ſo prompts the willing
" zeal!—
" A valley ſpreads beneath the tow'ring hills,
" The fleecy train each wealthy paſture fills,
" And herds luxuriant; there Prometheus' joy
" Gave to his ſire's embrace th' illuſtrious boy*,
" Whoſe

* Prometheus was ſon of Iäpetus, and father of Deucalion, the Noäh of Grecian fancy. 'Though the patriarch is repreſented under various titles, and even theſe not always uniformly appropriated, yet will there continually occur ſuch peculiar circumſtances of his hiſtory as will plainly point out the perſon referred to. The perſon preſerved is always mentioned as preſerved in an ark. Deucalion is mentioned to have been conſigned to an ark, and upon his quitting it, to have offered up an immediate ſacrifice to the God who delivered him.' The expreſs conduct of the ſcriptural patriarch, whoſe hiſtory gave riſe to the legend of Deucalion. 'He was a perſon of very extenſive rule; he was the father of mankind. Sometimes he is deſcribed as monarch of the whole earth,

" Whoſe arm firſt rears the cities, guardian tow'rs,
" And temples ſacred to th' eternal pow'rs.
" Primæval monarch! while the ſubject hoſt
" Their much-lov'd country in Æmonia boaſt;
" The city * mine, that lords it o'er the reſt,
" Where not thy name, proud Æa, ſtands confeſs'd.
" He from the ſire of winds whoſe claim of birth
" The rev'rend Minyas flies his native earth,
" (So Fame records!) to grace the ‡ *ſtructur'd* iſle,
" Near where thy kindred tow'rs, oh! Cadmus,
" ſmile †.

" But

earth, at other times he is reduced to a petty king of Theſſaly.' The ſons and deſcendents of Noäh peopled the whole earth, he was himſelf father of mankind; for all mankind proceeded from him. ' Apollonius Rhodius ' here ' ſuppoſes Deucalion to have been a native of Greece; and repreſents him " the firſt of men," through whom religious rites were *renewed*, cities built, and civil policy eſtabliſhed in the world; *none of which* circumſtances are applicable to a king of Greece §.

* Iölcos, capital of Æmonia.

‡ The city Orchomenus in the iſland of that name.

† The genealogy of the Greek nation is here conveyed under that of Jaſon, deduced from Minyäs inhabitant of Theſſaly, where it may be concluded, that Deucalion anceſtor

§ ' That Deucalion was unduely adjudged by the people of Theſſaly to their country ſolely, may be proved from his name occuring in different parts of the world; and always accompanied with ſome hiſtory of the deluge.'

Mr. Bryant's Mythol. vol. ii. p. 210, 213.

" But why thus vainly looſe th' hiſtoric tide?
" Why boaſt the palace of my country's pride?
" Why Minos' offspring vaunt, th' auſpicious maid
" Bleſs'd Ariadne? (ſuch the name diſplay'd

ceſtor of Minyäs had reigned, the firſt kingdom of the Grecian earth, which acknowleged the ſovereignty of an individual. Minyäs emigrated from Theſſaly into the confines of Egypt, of which Cadmus is the poetic type; and built the city of Orchomenus. This ſpecimen of elegant vanity was highly flattering to Greece, as that kingdom in point of habitation is deſcribed to have been prior to, rather than coeval with the Egyptian, in the introduction of the city of Thebes. The Greeks derived their origin from Deucalion firſt builder of cities in Greece, the capital of which was Æmonia in Theſſaly.

But amidſt the luxuriancy of fantaſtic prepoſſeſſions exerciſed by the weſtern world to the illuſtration of its antiquity, it may be gathered from our poet, that they have modeſtly retained their traditionary legends within the era of the deluge. Not ſuch the genealogical *ſyſtems* of eaſtern imagination! leſs excuſeable from their greater vicinity to the ſource of genuine ſcriptural information. Theſe abound with antediluvian, ante-mundane records, in ſo much that Præadamiſm might ſeem, with theſe fabuliſts, a decided caſe. Monſtrous repreſentations, and unnatural phænomena of all ſorts are intermixed with extravagant events on the one hand, and the ſcourings of old women's tales of *tubs* foam in all the dignity of froth on the other. Infatuation itſelf could ſcarcely hope to perſuade credulity, that ſuch whimſies were implicitly to be relied on. If the oriental languages are equally bewildered with the hiſtory of our romancers, and as little to be underſtood, European refinement, which to the honor of letters is on the ſide of conſiſtency, may well regard them as the vertigo 'of a ſick man's dream!' See Mr. Richardſon's Diſſertation, paſſim.

" Be-

" Befitting beauty's ſweetly-pleaſing charms !)
" And oh ! as Ariadne grac'd thy arms,
" Thou gallant Theſeus, with th' aſſenting ſire,
" So thou, Æëtes, crown a Jaſon's ſire !"
Thus ceas'd the breath of muſic on his tongue !
Warm thro' her nerves the keen vibration rung
Loads ev'ry ſenſe with pain ; the fever's glow
Throbs, till in anguiſh burſts the ſtrain of woe !
" Let Greece her hoſpitable ſweets afford ;
" Not ſuch my father, as Paſiphaë's lord ;
" Nor I as Ariadne fair ; employ,
" No more, my chief, the note of ſocial joy ;
" On me thy mem'ry in Iölcos roll !
" Fix'd is her Jaſon in Medea's ſoul,
" Spite of a parent's frown !—on Rumor's wing *
" Urg'd by ſome herald bird thy fraud ſhall ſpring,
" If thou forget me, Jaſon ! the briſk ſtorm
" Bear to Iölcos' realm my hoſtil form,

* ' The birds of rumor catch it as it falls.'

The following beautiful lines occur, in which the thought expreſſed by the verſion is expanded.

Faſt to the thread of life annex'd by Fame
A ſculptur'd medal bears each human name ;
O'er Lethe's ſtream the fatal threads depend ;
The glitt'ring medals tremble, as they bend ;
Cloſe but the ſhears, when Chance, or Nature calls,
The birds of Rumor catch it, as it falls ;
Awhile from bill to bill the trifle's toſt :
The waves receive it,—'tis forever loſt !

Mr. *William* Whitehead's Danger of writing Verſe.

" Wide

" Wide o'er the fav'ring deep! my aſpect drear
" Glare to thine eye, and thunder in thine ear!
" Full on thy thoughts the ſtream of cenſure ſhed,
" And tell—Medea ſuccor'd; Jaſon fled;
" Oh! that myſelf could then unwelcome roam,
" Amid the crouded vaſſals, Jaſon's dome!"
Burſt o'er her cheek the tear's ſpontaneous dews,
Softly the chief his theme of love renews.
" Dear to my vows, no ruſhing tempeſt fail!
" No feather'd herald chirp the buſy tale!
" Be thine, too gen'rous fair, th' attendant plan;
" Thrice honor'd by thy ſex, rever'd by man,
" Rever'd a goddeſs with each pow'r above,
" The ſon returning to a parent's love
" Shall hail thee, Princeſs!—brother, kindred,
" friend,
" And huſband hail thee,—for their labors end.
" Thyſelf the nuptial couch with Jaſon ſhare,
" Adorn'd by many a maiden's poliſh'd care!
" Theme of my ſoul, and object of mine eye,
" Till death, invidious death, the bliſs deny!"—
The warrior pauſes, melting at the ſound
She pines in ſweeteſt languor—gazing round
She trembles at the deed, which threats her peace,
Nor long with-held a viſitant of Greece,
(Such Juno's art!) the tyrant * king no more,
Medea wanders fair Iölcos' ſhore.

* Pelias.

Her

Her native ſoil forgot. —The vaſſal train
From far, while ſilence held her penſive reign,
Stand ſorrowing; thine, Medea to require,
The day's fair moment, warning to retire,
Where a fond mother waits; no readier choice,
Pleas'd with thy Jaſon's form, thy Jaſon's voice,
Still had'ſt thou linger'd, mem'ry loſt in love,
But late, though cautious thoughts the heroe move;
" This, this departure's hour! thy fainter ray,
" Gleams, fervent orb, ſoft harbinger of day;
" Perhaps attracted by the whiſper'd ſtrain
" Some curious ear.—We part to meet again."
So flows the mutual blandiſhment, that try'd
A mutual faith! th' unwilling pair divide.
Thy looks, oh! chief, anticipating mark
Th' impatient comrades, and the ſacred bark;
She ſeeks the virgins crowding to her view,
Nor heeds th' approaches, or their preſence knew,
So loſt in clouds of thought her fancy wings;
With ſtep ſpontaneous on the car ſhe ſprings,
The rein ſhe graſps, and wildly whirl'd along
Urg'd on the mule her richly vary'd thong,
Urg'd to the palace-gates; the ſiſter runs,
And much ſhe queſtions, anxious for her ſons.
Her will, confuſion, and her ſoul in ſtorms,
No word ſhe liſtens, and no anſwer forms;
Faſt by the couch an humble ſeat ſhe courts,
Her hand the calm-reclining cheek ſupports;

Each

Each eye-lid low'r'd in tears, her cares revolve
Intent the horrors of the deep reſolve.
Meanwhile the warrior to his comrades preſs'd,
Where late, while mutual anguiſh fill'd their breaſt,
They bad farewell; the choſen youths attend;
And liſt the tale that greets th' aſſembled friend;
Swift they approach the bark; the hoſt admire,
Courteous embrace, and ev'ry truth require.
At once their chief the virgin's fav'rite art
The ſoothing poiſons which her ſmiles impart,
All, all reveals;—ſtern ſcowling with diſdain
Scarce Idas' lips his inſolence of ſtrain *
Keeps in his feſt'ring ſoul, with conſcious joy
The reſt dim darkneſs' wakeful hours employ.

* Vixque tenet lachrymas, quiâ nil lachrymabile cernit.
Ovid. Met. de Invidiâ.

We ſometimes, though too rarely, hear of thoſe good-natured perſons, who regard the moſt untoward circumſtances with an eye of calm compoſure; but this apparent indifference, which lays itſelf down under ſevereſt preſſure without a ſingle attempt to maſterſhip, may be rather conſtrued into the effect of indolence. Idas, in a degree which concludes the more vehement paſſions, views, as a Cynic, in the moſt unfavorable light, the ſcenes which carry a more proſperous aſpect; ſcenes in which he is himſelf eſſentially engaged. There are not wanting many of theſe miſanthropes, ſuicides through envy, and nurſes of calamity. Idas is ſuch a miſanthrope, the character is an excellent contraſt to the feelings of the reſt. It was judicious in the poet to confine the diſpoſition to an individual; had his example extended itſelf to others, a damp might have been caſt over the whole crew.

To

To each his taſk; ſerene the chief's command
To proud Æëtes a commiſſion'd band
Sends ere the dawning day, the ſeed to claim;
Two heroes matchleſs in the rolls of fame,
Undaunted Telamon, ſtern Mavors' boaſt,
And Maia's ſon, the heralds of the hoſt.
They ruſh, and ſwallow ev'ry ſtep of ſpeed;
Æëtes yields the *dragon's* ſolid ſeed,
Hideous of fang, and monſter of the fight,
Aonia's tyrant *beaſt*, whoſe ſov'reign might
Great Cadmus quell'd, what time the Theban tow'r
He ſought, a ſlave to lov'd Europa's pow'r,
Guard of Aretia's fount; the chief divine
Led by the murmurs of the lowing kine
Thy hand, Apollo, guides a ſurer *way*,
Seat of his fame, and ſubject of his ſway *.
Torne from the jaw to Cadmus' honor'd toil
Tritonia gave; the conqueror ſhares the ſpoil;
Agenor's ſon in heroe-breeding rows
Wrap'd in thy plains the ſeed, Aönia, ſows;
Grac'd his fair city with the warrior-*birth*,
Sav'd from the ruins of th' embattled earth.

* The cow, by which Cadmus was conducted to the ſpot in which he ſettled, may be figurative of the worſhip, pay'd by the Egyptians to the ox; the dragon watching near the fountain of Aretia expreſſes the primary viſit of Greece to Egypt, under the idea of difficulties, attending ſuch viſit to a *ſuſpicious* people.

THEY quit the monarch with the gifts of ſtate,
His ready gifts of unrelenting hate;
'No fear, that Jaſon deal the victor-ſtroke;
'Enough if bent the monſter to the yoke † !'
Retiring Phœbus drops a fainter beam,
Earth's ſullen veil hangs darkling o'er the gleam,
That ſkirts thy mountains, Ethiopia's bound;
Night's ebon courſers ſnort the car around;
'Each in his humble bed' the warriors ſleep,
Strew'd mid the halſers, by the roaring deep.
Not thus the chieftain! o'er the ſilver'd ſkies,
Oh! Bear, thy many-twinkling ſplendors riſe;
The air ſoft-whiſpers thro' the blue ſerene;
Slowly he ſeeks the ſolitary ſcene,
* Ev'n as the cautious thief; the votive care
His hands for day's returning ſmiles prepare;
The tender ewe, the ſoft milk's ſtreaming mines,
Theſe Argus ſought; the reſt his hoſt conſigns.
Wide from the white-worne path-way's public trace,
Where trills the *rivulet's* meand'ring grace,
Sequeſter'd view, he laves his poliſh'd frame;
Such rites adorn *its* conſecrated claim!
His limbs the ſable-cinctur'd veſtments prove,
The drear memorial of his Lemnian love;

† A ſlender variation has been hazarded to the text by placing theſe words in the mouth of Æëtes, triumphantly contemning Jaſon.

* 'The day of the Lord cometh as a thief in the night.'

The

The cubit's depth ſurrounding earth receives,
The little pile its ſilvan ſtructure heaves;
With throat new-yielding to the murd'rous knife
The *lambkin* loads the ſhrine, yet *warm* with life;
The fuel victim to the fire's control,
In ſocial ſtreams the mix'd libations roll,
His vow to HECAT, ruler of th' alarms;
Such duty clos'd, the chieftain fam'd in arms
Retreats; from caves of night SHE rears her head,
With branching oaks, and baleful ſerpents ſpread.
Thick flaſh the torches! never-fading glare!
And dogs infernal bay the vocal air;
Stern as ſhe ſtalks, earth trembles; the dark wood,
Where fringing willows overhang the flood,
Scar'd at each Naïad's ſhriek! collected woe,
Where Phaſis' torrents 'mid the marſhes flow!
Struck was the warrior's ſoul! retiring ſtrod
His ſteady ſteps, undaunted as he trod,
Till the lov'd train he join'd, and orient dawn
By light's ſwift courſers o'er the * hills was drawn.
Æëtes burns with all a monarch's pride,
Claſp'd by the breaſt-plates well-compacted hide;

* The mountains of Caucaſus in the text. It may be reaſonably concluded, that the geography of Apollonius will endure a more critical examination, and be more accurately aſcertained, than it has been uſually, or rather affectedly eſteemed to admit. In many parts, and thoſe the moſt intereſting, of the work, ſuch a compliment is without doubt very conſiſtently beſtowed.

Applauding Mavors yields the gift to worth,
When † Phlegra's heroe preſs'd th' embattled earth.
His helmet ſhakes, terrific to behold,
Each many-nodding creſt involv'd with gold;
Rich ſtream of light effulgent as the day,
When ocean reddens with his orient ray.
He graſps the pond'rous horrors of the ſhield;
And his the jav'lin's ſolid force to wield,
‡ *Fear-ſpreading*, vaſt! Alcides' tow'ring might
Alone had rear'd it in the field of fight.
Far from his hoſt remov'd th' unconquer'd foe,
The foaming courſer, and the chariot's glow
Confeſs a * Phaëthon's o'er-ruling toil:
The heroe mounts indignant from the ſoil.

He

† Mimas, ſlain by Æëtes.

‡ I had once rendered the epithet ἀμάιμετον in the text 'that thirſts for blood;' but on farther thoughts adopted the uſual explanation. On the above conſtruction the derivation of the word is from ἅμα (ſimul) and αἷμα (ſanguis.)

* Abſyrtus, ſon of Æëtes, is called Phaëthon by the ſcholiaſt; originally perhaps from his being a deſcendant of Apollo, and applied by the Greeks to charioteers in general, from the fate, it may ſeem, of Phaëthon, who borrowed the chariot of the ſun; one of the moſt ancient fables of their mythology. The word may ſeem of Egyptian growth. 'He upbraids me,' (ſays the excellent Mr. Bryant in his animated apology to Mr. Richardſon) 'with not knowing, that there was ſuch a verb as φαίθω, to ſhine; nor that the proper name Phaëthon was derived from it; he did not know it himſelf, for there is no ſuch verb. He takes the name Phaëthon for a par-

He wreſts the reins, he ſcours the city's bound,
Urg'd to the conflict;—myriads ruſh around.
As when impatient for his Iſthmian war
The pow'r of ocean vaults into the car,
O'er hights Tænarian, or where Lerna cheers
The circling meads, or where Oncheſtus rears
The foreſt oak, where tow'rs the votive fane,
Or ſavage rocks ſpread horror o'er the plain;
Or where the humbler ſhrubs with foliage ſmile:
So looks the man of vengeance, and of guile.
The chief obedient to the guardian maid
Swift to the limpid ſtream the drug diſplay'd,
Pour'd o'er the ſpear, the falchion, and the ſhield,
Arms, the ſtern wonder of th' aſſociate field;
No common pow'rs the javlin's pride attend,
In vain they poiſe it, or in vain would bend;
The lengthen'd maſs ſuch nerves of iron fill!
Unconquer'd labor of celeſtial ſkill.
Fractious of thought, and inſolent of force
Stern Idas heaves his ſword's relentleſs courſe
Full on th' impenetrable round; loud-rings
Its edge repuls'd, as from the anvil ſprings
The mallet's ſullen weight; each warrior's breath
With ſhouts anticipates the work of death.

participle, and then makes uſe of a feigned verb for a radix. Phaëthon, like Apion, Manethon, was a foreign term of great antiquity; conſequently not to be derived from any word in the Grecian tongue.' Apology, p. 54. *not publiſhed.*

The chief now reeking with the ointment's ſtream
Firm-tow'rs; his limbs with boundleſs *vigor* beam,
No words can paint *it*, and no terrors harm,
So brac'd the nerves, that ſtring his rapid arm.
As when the warrior-horſe in angry mood
Snorts, plunges, pants to join the hoſts of blood;
He neighs, and pawing beats the ground; he rears
His arched neck to ev'ry voice he hears;
Thus Jaſon tow'rs, exulting in his might,
Wide o'er the field he ſtalks ſublime to fight,
The brazen buckler graſps, the jav'lin ſhakes:
—Such the wing'd courſe the radiant lightning takes
When thro' the darkling air the tempeſt low'rs
And ſwell'd with clouds deſcend the laviſh ſhow'rs.
Nor long the ſtay! the welcome battle greets;
Diſtinguiſh'd order marks th' allotted ſeats;
The crowds to Mavors' field promiſcuous throng
The ſame their meaſured paces ſtrod along
From forth the city's bourn, *as* fire the ſoul
When from the *firſt* career his ſtubborn goal
The victor graſps; while games illuſtrious ſpread,
Of foot, of ſteed to mark the royal dead.

But lo! Æëtes, and his Colchian race,
Whoſe Myriad-hoſts Caucaſian mountains grace!
The monarch wanders on the winding ſhore.—
The chieftain glitt'ring with th' embattled ſtore,
Proud, as he lifts the jav'lin, and the ſhield,
Leaps from the bark, and braves the ſullen field;

Re-

Replete with hideous fangs from ſide to ſide,
Glares o'er his brow the helmet's brazen pride;
Looſe from his ſhoulder 'hangs the falchion down;'
His frame no veſt's luxuriant treaſures crown;
In arms he ſtalks, as Mavors in a ſtorm,
Apollo, thine his elegance of form.
Around, his eye the virgin-ſoil purſues;
The monſter deſtin'd to the yoke he views;
The keen edge bright'ning the rude plough to life:
Then firm advances to the ſcene of ſtrife.
Erect he rears the jav'lin's iron round,
The willing helmet glitters on the ground;
* Stern graſp'd the ſhield, he ſpeeds the dreary way,
Where the fell monſters' paths enormous ſtray;
Burſt forth the beaſts, their cave of horror fly,
Where arm'd the ſtalls th' embattled foe defy;
Thick ſmoke the ſubterraneous home proclaims:
From their broad noſtrils pour the rolling flames.

* Ὀξειμος applied to ἔγχος (haſta) ver. 1285. orig. has been derived frem ὄμξος (impetus), from βξιάξω by others, the root whereof is βξῖ denoting 'extremity.' To this latter deduction we may more readily accede, the picture of Jaſon's appearance and accoutrements having been from the firſt deſigned in the ſtile of exaggeration. Thoſe particles, too familiarly termed expletives, are more rarely employed by the beſt authorities of Greece, without determinate meanings, than it has been uſually conceived. Where particles are affixed to words, they conſtantly evince additional efficacy. This may be obſerved with reſpect alike to weſtern, and eaſtern languages; ſuch the characteriſtic brevity of each!

The heroes ſhudder at the view, the ſhock
Fix'd he ſuſtains, undaunted as the rock,
Whoſe brow incumbent o'er wide ocean braves
The tempeſt thund'ring o'er the madden'd waves.
The ſhield uplifted flaſhing to their ſight,
Roar the ſtern beaſts, and deal th' avenging might;
Deal the rude menace of their horns in vain:
His foot ſecure ſtands rooted to the plain.
As when the furnace' burſting breath inſpires
Wide from the forge the many-gaping fires,
At once the ſmoaky flames impatient glow,
When ceas'd the blaſt, they ſmould'ring ſink below;
Then wildly roar impatient in their courſe,
—The fiends thus furious from their noſtrils force
The volumes headlong, as the light'ning's glare:
—He ſmiles protected by the virgin's care.
Fierce o'er the horn *his* hand tenacious roll'd
Graſps with full ſway, nor quits the ſtubborn hold,
Drags the fell monſter to the yoke; the ſound
Of brazen thunder 'bends him to the ground'
His huge, ſtrong foot cloſe grappled *in his own*;
Nor waſtes the battle's rage on this alone,
One effort low'rs the other's knee, his ſhield
Now hurls th' indignant warrior on the field:
Each panting, ſtruggling, proſtrate ſunk to earth;
Uninjur'd mid the flames the man of worth.
Æëtes wond'ring views his matchleſs might,
The twin-born ſpeed fraternal to the fight

(Such

(Such was the chief's decree!) amid the train
Hurls the firm yokes, ſhrill ringing on the plain:
The neck firm-fetter'd, in the midſt was ſpread
The brazen-beam, to wrap the reſtiff head.
The youths returning to the veſſel pac'd
'Mid deluges of fire; again he plac'd
Stern o'er his ſhoulders' breadth the buckler glows,
Horrid their fangs extend their piercing rows,
The ſolid helmet's boaſt; the huge, long ſpear,
As arm'd with crooks Pelaſgian ſwains appear
Goading the ſtubborn ox; nor toil deny'd,
Graſp'd the rich handle's adamantine pride
Compacted, firm, obeys the maſter-hand;
Whoſe art directs it o'er the yielding land.
The beaſts reſentful of th' inglorious yoke
Roll the wide flames, involv'd in clouds of ſmoke;
As fierce the tempeſt of their anguiſh'd roar,
Fierce as the blaſts, which ocean's depth explore;
When buſy ſailors, conſcious of the gale,
Climb the high maſt, and furl the ſlacken'd ſail.
Urg'd by the jav'lin's point, with grudging toil
The monſters break the ſlowly ſever'd ſoil;
Wak'd by th' heroïc ploughman's ſkill, around
The glebe deep-furrow'd heaves a craſhing ſound
Ne'er yet by man ſubdu'd; the warrior ſtalks,
Of ſtep confirm'd, and dauntleſs in his walks;
Wide-ſcatter'd o'er the field continuous throws
The fangs, thick harveſt of embattled woes;

With look reverted, leſt the ſullen ſeed
To ſudden life exalt the giant-breed:
The ſavages conſtrain'd demurely bow
Their ample cheſts full-bent before the plough.
Verg'd to the weſtern climes the lamp of day
With light's calm influence yields a genial ray;
The lab'rer panting from his rural war
Wooes thy more modeſt gleam, thou evening ſtar.
Four acres own his might, a conquer'd ſpace,
So burns the weary'd chief in honor's chace!
Loos'd from the ſoil th' affrighten'd beaſts are fled;
Serene the heroe to the veſſel ſped;
Explor'd, ere *warm'd* to life, the furrow'd *plain:*
The hoſt triumphant pour th' enraptur'd ſtrain.
Forth in the flood, his helmet for the bowl,
The ſoothing waters ſlake his thirſty ſoul;
He bends his ſupple knee; ſublime he ſtands;
And all his mighty ſoul the war demands.
So 'gainſt the keen purſuit the mountain boar
Whets his huge tuſks; and ſprings with hideous roar;
Roll'd from his mouth the vengeful torrent foams;
He marks the track with terror, as he roams *.
Now heaves in dreary pangs Earth's burſting womb!
Sharp ſpear, bright helmet, ſolid buckler bloom;

* This ſimile is enlarged from the original; a liberty but rarely taken.

Horror

Horror, around, th' embattled myriads yield,
And man-deſtroying Mavors rules the field.
From caves infernal darts the ſudden glare,
Soars to the ſkies, and brightens all the air.
When Nature wrap'd in winter's ſnowy veſt,
Her cheerleſs brow with midnight darkneſs preſs'd,
Ere long the cloud-diſpelling ſtorm ſurveys,
And ſtars reviving point their ſtudded rays,
So beams the earth-deſcended race! nor ſtray'd
From Jaſon's thought the wily-council'd maid!
Seiz'd from the field he graſps the weight of ſtone,
Enormous diſk, ſtern Mavors' ſport alone
The huge, round weight!—not four of gen'rous birth
* In youth could raiſe the ſullen load from earth.
At once collected in his might he ſprings;
Swift thro' the ranks the rock of diſcord wings;

* The epiſode of Siſyphus has been labored with peculiar force and propriety by the Mæonian pen, and that of his Engliſh tranſlator; the proſopopæia in each has dignity. Inſtances of ſuperhuman ſtrength are conſiſtently introduced into the Grecian heroïc poetry, deſcribing periods in which vigor of arm, and reſolution of ſoul were the ſum of a warrior's eminence. They were likewiſe connected with the mythological ſyſtem of the *deities*; the extraordinary characters of theſe mortals approximating to the *former*. Apollonius applies the preſent from a ſimilar excellence in Homer's Iliad, in the perſon of Hector; and the verſe of my author (orig. 1366) is almoſt literally burleſqued in the witty epilogue to the 'Diſtreſs'd Mother.'

'Twould ſtrain a dozen of our modern beaux.'

Himſelf

Himſelf emboſom'd in his ſhield retires
Dauntleſs; the Colchians burſt with all their fires;
Such roar old ocean's wide-reſounding force,
When cragged ſteeps rebellow to its courſe!
The king ſits palſy'd by deſpair, to view
The diſk its unrelenting flight purſue,
They, as the ſavage hound, with ruthleſs will
Each other, covetous of carnage, kill.
On parent earth loud ring their proſt'rate arms
As pine, or oak, beneath the winds' alarms.
As when the ſtar ſhoots forth a radiant trail,
Fluſh'd 'mid the darkneſs of the furrow'd vale,
Portentous omen to the gazing ſight
Burſts thro' mid air the ſwift-deſcending light,
Snatch'd from the ſheath his falchion's ſweepy ſway
So urg'd the chieftain on the hoſt his way;
Promiſcuous hewn the iron harveſt mows,
The ſtomach, ſides, deep-open'd to his blows:
Theſe to mid-form of pigmy-ſtature riſe,
Thoſe to the ſhoulder's hight, of ample ſize
Theſe feel, yet dubious of their ſtrength, the plain,
Thoſe to the conflict ruſh, a bloody train.
As when the peaſant to the battle's ſound
Scar'd leſt the war invade his peaceful bound,
And reap the harveſt which his toils have ſown,
Wreſts the briſk ſickle from the ſharp'ning ſtone,
And levels with rude force each infant ear,
Nor gives the ſummer-beam the fruits to rear;

So

So dropt, thou warrior crop, thy new-born pride,
The ſtreaming field your vital torrents dy'd:
Headlong ye ſink, and writhing bite in death
The rugged glebe, laſt agony of breath.
* Various of attitude the *falling* ſtate!
Rude as the flound'ring whale's unwieldy weight!
Nor rare, who ſink beneath the ſtroke, ere earth
Reſigns the victim to his *finiſh'd* birth;
With equal hight the circling *air* they greet,
As ſinks in cumb'rous clay the captive feet.
Thus the fair bloſſoms droop their languid pow'rs,
When Jove o'erlays them in a waſte of ſhow'rs;
Deep from the root their ruins ſpread the ſoil;
The nurs'ry's monarch mourns his baffled toil,
Frowns on his brow, and anguiſh in his heart,
Loath with the treaſure of his cares to part.
On proud Æëtes ſuch the *woes*, that ſpring;
To man familiar *they* beſiege the king.
His ſoul with horror breathing counſels fraught,
Stern he retires, and plies deſtruction's thought:
Revenge his ſullen theme!—the † ſun deſcends;
Nor clos'd his fury, though the battle ends ‡.

* The text expreſſes theſe ſeveral appearances in their falls backward, on their elbows, and their ſides.

† The ſun went down upon his wrath.

‡ A profuſion of animated incidents deſcriptive of prodigy, and enthuſiaſm is crowded in the hiſtory of Jaſon's encounter with the monſters of Æëtes. The embelliſhments of machinery

nery add to poetic influence by interſperſions of the *flowers* of ſimile, *theſe* poſſeſs the finer bloom of nature, alluring modern genius to the favorite walks of an ancient Muſe. Contraſt of paſſions, marking the various exertions of the human heart, farther decorates the compoſition. Love bears the ſceptre leading its attendant train of deliberate artifices, which deaden the milder voice of parental affection on the one hand, and ſubdued acquieſcence in the opinions of mankind on the other. Such the outlines of Medea's picture! refer we to the poem for the drapery! Jaſon and Æetes are placed in attitudes, moſt characteriſtic of their reſpective ſituations; the talent of proweſs beſtowed on the Colchian in former circumſtances very properly aggravates his preſent criminality, but he was a ſavage at bottom; and therefore boaſted not thoſe truely heroic feelings, which would have inſpired his veneration of virtue in the Greek, whom on the contrary he labored to oppreſs.

END OF THE THIRD BOOK.

ARGONAUTICS

OF

APOLLONIUS RHODIUS.

BOOK IV.

DAUGHTER of Jove, thou muſe, propitious ſmile,
Speak the fond labor of each am'rous wile,
That arm'd the Colchian maid! my wav'ring ſoul
Feels, anxious doubt, thy floating ſurges roll;
Say, ſhall I cenſure love, the ſource of crime?
Or tell the flight that loath'd a native clime?
Reſtiff in fury proud Æëtes plan'd,
The flow'r of Colchos marks his council'd band,
Deep 'mid the nightly gloom, the traitrous art
Of full revenge to cruſh the Grecian heart;
Wrap'd in his palace mem'ry ſeals the ſight:
Nor knows a daughter's aid the warrior's might.
But heav'n's dread impreſs o'er the virgin-mind
Throws terror's ample cloud; the headlong hind

Thus

Thus in th' embow'ring wood her fear betrays,
While round her haunts the hound rapacious bays.
At once ſhe deems her frauds reveal'd, to cloſe
(Too certain lot!) the meaſure of her woes;
Of vaſſal treach'ry great her boding fears:
Flames in her eye, and thunder in her ears!
She * ſtrikes her lovely boſom; wildly ſpread
With many a ſigh the honors of her head.
And ſoon th' envenom'd ſtore had heal'd her pain,
Your will, ye Fates, and Juno's counſels vain;
When now th' etherial queen her boſom fir'd,
With Phrixus' ſons the ready flight inſpir'd,
Joy wings her thought; no draught of death the theme,
Full o'er her breaſt ſhe pours the harmleſs ſtream;
Her couch ſoft-claſping with a laſt embrace,
The folding portals and the columns' grace
Gently ſhe touch'd; ſhe tears, with pangs oppreſs'd,
Her wild hair floating round the dome of reſt,
Of virgin-triumph to a mother's eyes
Theſe monuments reſign'd, ſhe loudly ſighs.
" A daughter's taſk theſe dear remains to leave,
" My friend, my parent, the ſad boon receive!
" Far, far from thee Medea's woes retreat;
" Siſter, farewell! farewell, my native ſeat!

* Επεμάσσετο uſually ſignifies a ſofter touch of any ſubſtance, the verſion affixes to it an effort of ſome violence.

" Oh

"Oh! had the ſurge devour'd this Grecian band,
"Ere known the viſitants on Colchos' land!"
Soft iſſues from her eyes the tearful tide!
As when, fair captive, (ſad reverſe of pride!)
By ſtealth reſign'd the ſplendors of her home,
Torn from thy country's love, whoſe footſteps roam
Unknown the horrors of affliction's toil
Unknown the mis'ries of a foreign ſoil;
Fell ſlav'ry's pang unknown! thy fears ſurvey
The rigid mandates of a ruler's ſway:
Thus haſtes the virgin from the realm, ſhe loves;
Spontaneous looſen'd from the hinges moves
The yielding door, and jarring to th' alarm
Back ruſhes;—ſuch thy force, thou magic charm!
Barefoot the winding of the paths ſhe ſeeks;
Fair o'er her front, and beauty-blooming cheeks,
Floats the redundant veil; ſhe gently holds
Uprais'd the various veſt's extremer folds;
Her's the ſequeſter'd way from public call,
Urg'd by deſpair beyond the city wall
She ſtalks without a guide; the num'rous guard
Nor ſee her paſſing, or her ſteps retard.
The fane's receſs her anxious thoughts purſue,
And well the ſacred avenues ſhe knew;
Her office wooes to wander o'er the dead,
Where ſlaunty roots their writhing horrors ſpread;

So

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While round her haunts the hound rapacious bays.
At once ſhe deems her frauds reveal'd, to cloſe
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Nor ſee her paſſing, or her ſteps retard.
The fane's receſs her anxious thoughts purſue,
And well the ſacred avenues ſhe knew;
Her office wooes to wander o'er the dead,
Where ſlaunty roots their writhing horrors ſpread;

So

So cuſtom rul'd the magic-working maid!
Quick vibrates her throb'd boſom, ſore affray'd *.
The prying moon exalts an orient ray,
And marks her ſtealing thro' the lonely way;
Increaſing glory ſilvers o'er her face,
While thus her ſtrains the ſcene of rapture trace.
" Nor mine the ſolitary hours to while
" In dreary Latmos for Endymion's ſmile;
" And oft ſubſervient to thy magic ſkill,
" Thy love my object, and thy wiſh my will,
" I gave † to night the ſov'reign ſway of air,
" That thou thy ſpells of witch-craft might'ſt pre-
" pare, " Works,

* I have here hazarded a ramble into the poetical regions of Spencer, adopting the older Engliſh, as more ſolemnly characteriſtic of that whirl-pool agitating the paſſions of Medea. Such venerable expreſſions boaſt not ſuperior harmony, but are ſuited to periods newly emerg'd from barbarity; periods, when the principles of a ſtate, and the privileges of its members are but partially defined; when the language likewiſe bears congenial marks of imperfection. Such was the condition of Engliſh writing, no leſs than of Engliſh manners, in thoſe days, when our laborious bard of allegory made the happieſt improvements in both.

† Hoelzlinus, and the Oxford editor underſtand κυον (ver. 59. orig.) perhaps (and it may be wiſh'd for the ſake of *poliſh'd* criticiſm, that they had not) in *too direct* a manner to convey a language *cenſorious* of Medea's conduct. I am willing (and the character of my author may ſeem to require it) to confine the word to the ſpeaker, and in this ſenſe I would repreſent it as the preterimperfect indicative of the verb κύω, primarily ſignifying the office of the mother in bearing

" Works, neareſt to thy heart; thy lot to prove,
" Like me, the ſoul-diſtracting pangs of love!
" Some pow'r relentleſs, wretched fair, decrees
" A Jaſon's love to wreſt Medea's eaſe;
" Be thine, howe'er in darkling myſt'ry wiſe,
" The tear's ſoft current, and the weight of ſighs!"
She ſpake! the nimble-footed virgin bends;
Faſt by the ſtream the gradual hight aſcends,
And eyes the feſtal flames of ſacred light
Rais'd by the warriors 'mid the ſhades of night.
Shrill-piercing the dun air her voice rebounds;
Nor *Phrontis* deaf to keen affliction's ſounds,
Nor to the brothers ſtrange the murmur falls;
To Jaſon's ear the ready ſtripling calls;
Fix'd, as the cauſe they learn, the heroes gaze,
And ſit intent in ſilence, and amaze.
Thrice ſhe exclaims; the hoſt impatient burn,
Till Phrontis' echoing voice the note return;
Swift to the maid they ply the willing oar,
Nor yet their halſers to the farther ſhore
The veſſel bind!—quick panting for the ſtrand
High from the deck the chieftain ſprings to land;

ing the child in her womb. Thence the ſecondary conſtruction implies 'to embrace,' and farther on an enlarged idea includes to favor, and indulgence thoſe, we love. In this laſt meaning I have placed it, and the interpretation is at worſt the more delicate, though it be well known that κυων is applied to women. Pars pro totâ.

Forth-ruſh the * youths the nearer ſcene to ſcan:
Their knees ſhe fondly claſp'd, and thus began.
" Oh! may a wretch one common care engage!
" Oh! ſave the daughter from a father's rage!
" Oh! ſave yourſelves! reveal'd our *counſels* glare;
" What help remains? *they* fill the clam'rous air.
" Hence! let us ſtem the fav'ring deep, the ſpeed
" Ere wings the monarch of his boundleſs ſteed!
" Medea's hand ſhall yield the radiant prize,
" While ſunk to 'grim repoſe' the dragon lies †.
" But thou, oh! chief, thy plighted truth of love
" Swear to preſerve by ev'ry pow'r above;
" By theſe thy comrades ſwear! no guilty ſhame
" My virtue ſully, or inſult my fame,

* The two ſons of Phrixus, Argus and Phrontis.

† 'And huſh'd in grim repoſe expects his evening prey.'
Mr. Gray's Bard.

The determined reſolution of Medea in obedience to the authority of Juno, influencing her immediate departure, the natural ſuſpicion, a ſuſpicion here repeated, that her artifices are publicly proclaimed, her declaration, that ſhe would perform every promiſe made on her part, and her injunction of an oath to Jaſon, that he would be true to her, with the cloſe of her ſpeech by a reflection that ſhe ſhould abandon her neareſt and moſt valuable connections on his account; theſe combined pictures are expreſſively colored from the heart. Every incident ſeems collected, that the ſubject of Medea's ſituation could require, or admit; and all with the conciſeſt energy.

" When

" When far from kindred, friends, and country
" borne."
—Thus, ſorrow's eloquence, her accents mourn;
Joy flaſhes in his ſoul; the conſcious chief
(Yet on her knees the ſuppliant maid of grief!)
Soft-rais'd from earth, and lock'd in his embrace
Soothes her reviving thoughts; " Of ev'ry grace
" Thou matchleſs maid, know, (heav'n's eternal
" fire,
" And ſhe th' imperial bride my vows inſpire.)
" Our ſpotleſs loves the nuptial band ſhall tye,
" Crown'd ev'ry bleſſing in my native ſky *."
He ſpake, mild-graſping in his own her hand;
The oars obedient to her lov'd command
Sweep to the covert of the grove, in peace
Veil'd by the gloom her wiſh the radiant fleece,
Spite of Æëtes' frown;—no liſtleſs ſtay!
Quick as the word the veſſel ſcuds away.
Forth they aſcend; and heaving from the ſoil
The hoſt incumbent o'er the ſounding toil
Daſh fearleſs; with deſpair the virgin ſhook,
Her hands to earth, to earth her anxious look

* One of our moſt nervous bards has reconciled poetry with truth in a poem to our preſent ſovereign on his marriage, the cloſe of which is a becoming tribute to the moſt affable of queens, and the beſt of women; Great Britain, concludes our Oxonian,

' Crowns all her glories by poſſeſſing you.'

Bend at each † 'noiſe apall'd;' her throbing pain
Wakes in the chief the ſoul-compoſing ſtrain.—
From huntſmen's eyes the veil of ſlumber drawn *,
Proud of the hound who wake the lagging *dawn*,
Leſt the full ſplendor give the wayward pack
To loſe the ſcent unguided in their track,
The chief his partner of affection leads
To roam your paths, ye dew-beſpangled meads,
Where firſt the ram's tir'd limbs reclin'd to reſt,
Beneath the Minyän load no more oppreſs'd;
Where, ſtill the ſmoke ‡ its faithful vot'ry ſhows,
The firm foundations of an altar roſe.
To Jove, whoſe ſmile the mourning exile cheers,
Stretch'd on the ſhrine the reſcu'd wand'rer rears
The fleecy ſacrifice; ſo Hermes' mind
His counſel's will benevolent reſign'd.
When from th' advent'rous pair the hoſt retreats;
(For thus thy wiſh ingenuous augur greets)

† 'How is't with me, when ev'ry noiſe apalls me.'
Macbeth.

* The application of the huntſman to this deſcription of the 'riſing morn,' is not intended to ſerve the purpoſe of poetical imagery alone; it may be eſteemed to convey a degree of comparifon. As the earlier dawn is ſelected for the huntſman's ſport, leſt increaſe of the ſolar heat ſhould take off the ſcent of the dogs; ſo the ſame time is fixed upon by Medea and Jaſon for the more ſolemn purſuit, leſt they ſhould be liable to obſtruction, if the day farther advanced before they ſet out.

‡ Phrixus.

Strait

Strait thro' the pathway to the grove they ſtray'd;
And ſought, oh! monarch beech, thy rev'rend ſhade,
Where ſable edg'd with gold the fleece diſplays;
As ſtreak'd the cloud with Phœbus' orient rays.
The monſter curls his neck's extended pride,
The pair his ever-wakeful orb deſcry'd;
His hiſs of horror ſhakes the ſtream around;
The ſpacious foreſt echoes back the ſound.
Far from the realm, which owns thy wide control,
Titania, far where *Lycus'* waters roll,
Who bathes the Colchian plains, whoſe adverſe force
Proud ſtream diſdainful of Araxes' courſe
With Phaſis' wave a ſocial current keeps,
Till loſt their union in the Caſpian deeps;
* Thus far the tumult pierc'd; with ſudden dread
The teeming mother ſtarting from her bed

Hangs

* This ſtrong hyperbole may be more directly reconciled to hiſtory, however conceived in the higheſt ſtile of romantic extravagance. By the noiſe extending to the Caſpian ſea, the borders of Perſia may ſeem to be underſtood, and the Perſians were traditionary deſcendents of Perſeus, with whoſe heroiſm the dragon was materially connected. If ſuch be eſteemed the real conſtruction, an argument may be deduced, that the religious principles of Perſia were derived from the ſource of Egypt, and perhaps the former was originally colonized by emigrations from the latter. The Perſian adoration of the ſun may be concluded to confirm the idea; however we underſtand the Perſians not to have copied in their general worſhip a ſervility of reverence to the brute creation. Even in leſs ancient pictures of Perſian *fancy*, we may trace *its* devotion to have been paid primarily to ſolar influence; the beds of roſes, and bowers of

Hangs o'er each new-born infant's bluſhing grace,
Nurs'd by her ſide, and claſp'd in her embrace;
Fears for the little *ſuff'rers* damp her joys,
So rudely *waken'd* by the monſter's noiſe.
As, where the wood in verdant glory tow'rs,
The ſmoke in flame-preluding volumes pours,
The maſſy curls in pitchy whirlpools climb,
Succeſſive darkneſs, as they heave ſublime:
So rolls the fiend his many-twiſted length;
His ſcales, unconquer'd citadels of ſtrength.
Pleas'd at th' expanded form the virgin ſtrod,
Invoking *ſlumber*, dear to ev'ry God,
Whoſe ſoftly-ſoothing ſmile; ſerene of will,
Whoſe pow'r his awe-commanding rage may ſtill.
Thee too from caves of earth, nocturnal queen,
She wooes, aſſiſtant of the magic ſcene!
The chieftain follows; terror *once* he feels;
Lull'd by each opiate charm the dragon reels,

unfading odors breathing from rapturous notions of the ſun's luxuriant powers. This idolatry extended to the luminary orbs; with ſo much juſtice, and ſenſibility the characteriſtic prayer of Oroonoko on the ſubject of Imoïnda is conceived.

"Thou God ador'd, thou ever glorious ſun,
"If ſhe be yet on earth ſend me a beam
"Of thy all-ſeeing pow'r to light me to her;
"Or if thy ſiſter goddeſs has prefer'd
"Her beauty to the ſkies, to be a ſtar,
"Oh! tell me where ſhe ſhines, that I may ſtand
"Whole nights, and gaze upon her!"

Writhing

Writhing the looſen'd back's extended ſpire;
In orbs unnumber'd ſinks his dreadful ire.
As the dark ſurge's weight reſign'd to ſleep
Waves without murmur o'er the ſpacious deep,
His head terrific ſoars, intent to draw
The vent'rous victims to his hungry maw.
She from the juniper's ſurrounding hight
Plucks the quick-ſever'd branch; his wand'ring ſight
Drops as diſtil the medicinal charms,
Pour'd efficacious; nor the ſound alarms,
Thou whiſper'd myſtery of words! the ſweets
Diffus'd, each ſenſe pervading languor greets:
There bend his unavailing fangs; around,
His frame's huge circles ſpread the ſylvan ground.
The chief (thy counſels, lovely fair, adviſe!)
Wreſts from the monarch oak his golden prize;
Proud of her office, as a foe to dread,
Her hand with ointment wraps the monſter-head;
Till Jaſon's ſmile departing ſteps incline,
Wing'd to the bark from Mavors' darkling ſhrine†.
As the lone *virgin*, when with orient beam
Mild Luna darts a full reflected-ſtream
Soft-wand'ring o'er her many-folded veſt,
The ſweet intruder *hails* with playful breaſt,

† From the deſcription of the grove in the text, dedicated to the God of battle, the opinion that the Argonautic expedition, confined to the ſpirit of Grecian adventure, favored of invaſion, ſeems not improperly founded.

So reign thy tranſports, when the fleecy prey
Thy hands, oh! chief, the boon of fate diſplay!
Bright o'er thy velvet cheek, thy blooming face,
Shot from the fleece the light'ning's vivid grace;
Huge, as thou yearling of the lowing kine
Thy hide, or ranger of the foreſt, thine,
Whoſe bulk fond huntſmen boaſt, Achæa's claim,
Flaſh'd the rich maſs with gold's effulgent flame;
Crown'd with the pond'rous ſhag the warrior pride;
Gay earth in glory beams beneath his ſtride.
‡ Left of his ſide depends the cumb'rous load,
His neck embracing to the feet it glow'd,
And now the right enwrap'd, tenacious plan,
For much his terrors deem'd, ſome god, or man
Would ſnatch the darling prize; when lo! the morn
Whoſe orient ſplendors Nature's face adorn,
Commands them to retire! they join the hoſt;
The youths impatient mark them from the coaſt,
And gazing wonder, while the hide they prove
A flaming rival to the bolt of Jove.
All, all arous'd with eager rapture ſtand
To touch, to graſp, to poiſe it in their hand;

‡ Achæa, ſays the ſcholiaſt, was a city of Crete; in which iſland the larger ſpecies of ſtag is deſcribed to have abounded; the original word ἀχαϊνέη expreſſes the animal itſelf, from the ſuperior ſtrength which it poſſeſſed; ἴς, ἰνός in its primary ſenſe ſignifying a 'fibre,' or 'nerve.'

The

The chief forbids; th' impervious veil diſplay'd
Of brighter hue, he ſeats th' aſſociate maid;
And thus the converſe flows; "My friends, no more
"With *anxious* wiſhes wooe your native ſhore!
"The toil is clos'd, that urg'd our billowy care,
"Clos'd by the counſels of the gen'rous fair;
"A willing bride ſhe decks my honor'd home,
"Be yours to hail the miſtreſs of my dome!
"To her your ſafety ow'd, ye ſons of Greece,
"Preſerve the guardian of your country's peace.
"Too ſoon ſuſpicion ſpeaks Æëtes' mood
"Avenging blocks our paſſage from the flood;
"Each in his ſeat the oar alternate wield!
"The reſt protective lift the ſolid ſhield,
"Prop'd on the knee the ruſhing ſtorm provoke;
"Rear'd the firm bulwark to each menac'd ſtroke,
"Our children, country, friends, and parents call!
"Our arm their welfare, nor their doom to fall!
"Lo! Greece in terror ſues her dauntleſs race;
"From us ſhe reaps her glory, or diſgrace."
He ſaid! and graſp'd his arms with martial fire,
The hoſt to clamors urge their deathful ire;
Unſheath'd the falchion in his victor-hand,
Stern he unbinds the halſers from the ſtrand;
Then fix'd his ſtation by the maid, he lov'd—
The helm's o'er-ruling care Ancæus prov'd;
The bark high bounding to the oars, they glide,
Toil unremitted, o'er the ſilver tide.

Now,

Now, Princeſs, now thy deeds of fondneſs ring
To Colchos' myriads; with their haughty king
Embattled hoſts the ſavage council form,
As billows thund'ring to the wint'ry ſtorm,
Or as from ſylvan hights the foliage caſt,
When ruin hovers in th' autumnal blaſt;
Who ſhall recount them? ſuch their numbers led
To clam'rous onſet, where the waters ſpread.
Fleet as the winds his courſers to the war
Rich gift of Phœbus wing the monarch's car
Of ſkill-compacted frame; inur'd to arms
This hand the buckler's many-pictur'd charms,
That joys the pine's enormous length to rear,
And huge beſide him ſinks th' extended ſpear.
The reins Abſyrtus graſps; far thro' the ſurge
The oar-impelling train their labors urge,
The veſſel heaves precipitate of courſe;
Thou, ſtream propitious, lend'ſt th' impelling force!
High-rear'd his hands, and anguiſh in his ſoul,
The monarch's vows to Jove, and Phœbus roll;
Their ſmiles inſpiring ſuch atrocious deeds,
He ſwears, an immolated nation bleeds;
With curſes ſwears, his daughter they ſhall free;
"On earth your labors, or the roaring ſea,"
(Revenge, revenge his ev'ry thought employs,
His ſoul inſatiate throbs with murd'rous joys)
"Bring

" * Bring my Medea to me, daſtard band!
" Or wait deſtruction from my injur'd hand!"
Thus ſcowl'd the menac'd frown!—at once prevail
The ſhips well-ſtructur'd, wide-extended ſail;
Rich work of Colchian art! at once they heap
With daſhing oars the billows of the deep;
No naval ornament, but feather'd hoſts
A flight unnumber'd burſt from all the coaſts †.

But

* 'Bring my Imoinda to me.'
Oroonoko was the fond huſband; Æëtes the enraged father.

† Sir Iſaac Newton, and the Chronologers, on whoſe ſentiments we place particular dependence, acquaint us, that Danaüs came from Greece in a period preceding the æra, which they affix to the Argonautic expedition, and that his ſhip, from which the pattern of the preſent was originally taken, 'was the very firſt which had viſited the coaſt of Greece.' The Phœnicians ſo early as the year before Chriſt 1047, 'infeſted (according to Sir Iſaac) the Greek ſeas with piracies, and having fled from the Red Sea uſed themſelves to long voyages for the ſake of traffic;' ſurely at that earlier age in a very unſettled, piratical ſtate; or probably at firſt in the ſpirit of emigration. If we attend to the particulars of the Argonautic expedition, which by the above author is placed in the year A. C. 937, we may conclude with him, that it aroſe from the information, received by the 'great men of Greece, of the civil wars, and diſtractions in Egypt,' and from their reſolution 'to ſend an embaſſy to the nations upon the Euxine, and Mediterranean Seas;' little can it be ſuppoſed to have favored commercial intercourſe, the whole buſineſs and execution of Grecian purſuits, at that time the offspring of,

But they, 'tis Juno's aweful mandate, ruſh,
That Pelias' line no ling'ring zeal may cruſh,
Urg'd by the gale, (Greece all Medea's mind!)
Scarce the third dawn awakes, their halſers bind
To ſhores † encircling Halys' peaceful ſtream;
They riſe, great Hecat fills the ſacred theme,
So wills Medea! ſhe prepares the rite
Of myſt'ry unreveal'd to public ſight,
Myſt'ry, whoſe treaſure no enquiries wreſt:
'Tis lock'd for ever in the muſe's breaſt,
High, and religious lore! the votive mound,
Where the bold warriors rear'd the temple's round,
Still to the goddeſs' fame its hight diſplays,
A faithful monument to future days.
Now mem'ry wakes the chieftain's ſoul; the train
Indulge reflection's cares to Phineus' ſtrain,

of, as being animated by, piratical violence; violence conformable with principles of ungovernable heroïſm; for thus we are taught to pronounce genuine barbarity! Colchos, and the kingdoms including mount Caucaſus had been conquered by Seſac, king of Egypt, in the year A. C. 968, and Colchos then received Æëtes, and the regions of Caucaſus, Prometheus for their viceroys, as Egypt herſelf had received Proteus in the year A. C. 909. under Amenophis, (the Greek Memnon) who ſeems to have transferred the capital of his Egyptian territories to his own favorite city of Suſa. The legend of Prometheus ſeems ſtrongly figurative of internal diviſions even 'tearing the vitals of government.'

† The country of Paphlagonia, ſituated between Bithynia and Pontus.

The

The varying courſe who ſpake from Æa's ſoil,
Tho' yet unknown the billowy ſons of toil;
Fix'd to the path their eager wiſhes burn;
When Argus counſels; "Comrades, our return
"To that fond city thro' the path is led
"Erewhile the truth-announcing prophet ſpred;
"Another yet the prieſts of heav'n declare,
"From Thebes deſcended, great Minerva's care.
"*Nor yet* o'er heav'n expands the myriad flame
"Of luminous ſtars; nor ſounds high Danaus'
"name;
"While, where, Apidanus, thy fountain flows,
"Greece thro her realms her ſole Arcadia ſhows,
"Whoſe ancient tenants, ere the lunar ray,
"With acorns pamper'd thro' the mountains ſtray.
"Nor yet, Deucalion, o'er the ſubject race,
"Pelaſgian king, thy gen'rous ſceptre's trace;
"Parent of time-revered hoſts, thy morn,
"Oh! Egypt, laughing mid the wealth of corn,
"When Tritons ſilver-gliding ſtream around
"To plenty fattens each luxuriant bound,
"Nor lib'ral Jove unſluic'd the rip'ning ſhow'r,
"But tides abundant thro' each flood-gate pour *.
"Embattled

* If in any ſingle inſtance truth may be diſcriminated from fable, the ſpirit of the latter in Grecian enthuſiaſm ſtands higheſt. The firſt country of Greece populated from Egypt, on a literal conſtruction of the foregoing picture, was Arcadia.

" Embattled *warrior*, from *this* native home,
" (So records ſpeak!) thy daring footſteps roam!
" To Europe, Aſia, ſtalk *thy* ſons of fight;
" Proud of their arms, and confident of might;

dia §. The inhabitants of this ſpot were concluded to have boaſted a priority of exiſtence to the moon itſelf; that is, continues Apollonius, before the age of Deucalion; or in more direct words with reſpect to the connection of Greece with Egypt, when Egypt was firſt known; when even the name of the Nile was a ſtranger to Grecian ears; or rather poſſeſſed that of Tritonia, as a ſacred appellation; the ars magica devolved from Egypt to Greece, and from a reverence to the number 'three' the title of 'Tritonia,' intimated the threefold character of the Egyptian Minerva. From the period above reſolved as ſubſequent to that of Deucalion, it ſeems very plain, that an alluſion may be conſtrued to the real hiſtory of the deluge; an opinion corroborated by the expreſſion, that the period in queſtion was prior to the *moon* itſelf; *prov'd* by a much more able, not more zealous advocate for ſcripture, to have typified the ark of Noäh. We may farther collect, on this conſtruction, that the ancient Greeks poſſeſſed notions, however indeterminate, of a period antecedent to the deluge, which may argue a more intimate acquaintance with the Moſaïc hiſtory, through the channel of Egyptian traditions. On the principle, that the ark had ſo peculiar a connection with the figure of the moon, *philoſophy* may be permitted to indulge a reflection upon the lunar influence over the riſe and fall of the tides, a diſtinct knowlege of which may not be gathered the juſt triumph of Greece. This knowledge was left to the intellectual ſuperiority of modern enquiries to aſcertain from reaſonings, confirmed by experience of the mutual attraction of the moon to our earth, and of the earth to the moon, varied in conſequence of their varying poſitions one to the other.

§ See remark on Arcadia, Appendix, Vol. II.

Thou

" Thou great adventurer, through the world diſplay'd
" Whoſe myriads many a city's ſtrength invade:
" Some, deſarts low'r, their turrets others rear;
" Revolving time had clos'd o'er many a year!
" While peopled Æa to the rolling hour
" Proud of her ſons avows his preſent pow'r.
" Ev'n now the tablets rear'd in honor'd row *
" With deeds of anceſtry recording glow;
" Faithful

* 'Theſe' tablets, or rather 'pillars of ſtone, upon which are engraved maps of the continent, and of the ocean, are called' by Apollonius 'κυρβεις, which, we are told, were of a ſquare figure, like obeliſks; theſe delineations were tranſmitted to the Colchians by their forefathers, which forefathers were from Egypt.' So ſays Mr. Bryant, in his Analyſis, vol. I. p. 386.

The firſt circumſtance, which ſtrikes an obſerver in the foregoing deſcription, is the graven maps, graven as the idols of Colchian worſhip; another ſeems to require conſideration, namely, the figures of Obeliſks aſcribed to their pillars; theſe obeliſks may be conſtrued derivative from *pyramids*; *which* like the temples afterwards erected by Greece to her deities boaſted originally but an *humble form*. The obeliſk intended to perpetuate the proweſs of ſpirited adventure may ſurely have had affinity with the pyramid dedicated to the ſolemnities of a religion, firſt founded upon principles of ambition; Theſe boaſts of Egyptian arrogance were the true Herculean pillars, ſo largely exemplified in Grecian heroïſm. The third object of regard is the ſubſerviency of our poet's expreſſion, ſignifying the extent of Colchian knowledge by ſea, and by land, to Egyptian vanity; which applied the whole expanſe of earth, and ocean to thoſe waves alone, and to thoſe plains which it had traverſed.

The ſcholiaſt expreſſes the τινα ('virum quem') ver. 272. orig. to be Seſonchoſis, ſovereign of all Egypt. He in the days

" Faithful each track his vent'rous warriors keep;
" Where earth unbounded ſtands, or heaves the
" deep.
" A river's wide-ſurrounding currents ſpread
" Huge ocean's cloſing * horn; where navies ſhede
" The cumb'rous freight; the ſea-defying hoſt
" Of farther climes the ſacred Iſter † boaſt.

" Iſter

days *immediately* ſucceeding thoſe of Orus the ſon of Iſis and Oſiris invaded and deſtroyed the whole continent of Aſia, and many regions of Europe. Theopompus calls him Seſoſtris. Herodotus, whoſe hiſtory our ſcholiaſt aſſerts to contain more accurate accounts of Seſonchoſis, deſcribes him to have raiſed pillars, in every place which he had *ſubdued*, as memorials of his conqueſts; on thoſe erected in conſequence of 'voluntary ſurrenders' he exhibited γυναικεῖον αἰδοῖον emblematic of effeminacy' in thoſe whom he wiſhed to have fought. Coarſe fable of ſavage buffoonery, diſgraceful to a conqueror!

'With reſpect to the times of Seſonchoſis,' continues our ſcholiaſt, 'Apollonius repreſents no more than that "many a generation had largely flouriſhed." The remark may be limited to the ſituation of Egypt, wretchedly, it may ſeem, degraded in the period of the Argonautic expedition: A counterpart of declining Rome §.

* Rivers (ſays the ſcholiaſt) are termed 'horns of the ſea;' but the Greeks may be concluded to have derived this application from a more venerable ſource. The word expreſſes in the holy writings power and extent. The extent of the Iſter, as recorded by the poets of Greece, laid on this idea particular claim to the appellation of the text.

† The original διέτεκμηραντο ſignifies 'to conjecture,' διατεκμόρσιν 'to ſhew by certain ſigns.' Apollonius may therefore be

§ Mole ruit ſuâ. Hor. Epod.

" Iſter alone, *immenſity of ſoil*,
" *Beyond* the northern ſtorms with ceaſeleſs toil
" Swells his loud murmurs, where in frowns on high
" Riphæan mountains neighb'ring heav'n defy;
" Ere Thracia's rock-encumber'd regions paſs'd,
" Or kindred Scythia, ſhiv'ring to the blaſt
" Of ice-lip'd Boreas, the full waters' train
" Roll their wide torrent to Ionia's main;
" Or thro' the gulph profound with branching wave
" Burſt to the realm, Trinacrian billows lave,
" Burſt to my native coaſt, as Grecia's earth
" (So fame be truth!) crowns Achelöus' birth."
The proſp'rous omen ſpeaks th' etherial queen;
A gen'ral tranſport hails th' indulgent ſcene;

be underſtood *not to vouch* for the wonderous aſſertion of theſe diſtant nations, relative to the magnitude of the Iſter, as delivered by our orator. The remaining deſcription of the Iſter's courſe is accurate, and conformable with its earlier ſituation; earlier, becauſe in proceſs of time the ſame continued river received different denominations, according to the different countries through which it ran; Iſter is now called the Danube, as deſcribed by Apollonius. It ſeems to point out the whole continent of Europe from its boaſting a more enlarged courſe than others, flowing through that portion of the globe, and in the poetical conſtruction may 'abſorb' the reſt. The river Acheloüs, with which this ſpeech of Argus concludes, expreſſes thoſe parts of Greece inhabited by the Argonauts.

This, this the deſtin'd courſe! heav'n's fav'ring ſtate
Pours the long luminous track, the beam of fate.
There Lycus' offſpring left, with rapt'rous mind
The ſails they ſpread to ocean's ſurge reſign'd;
Here ſwells the diſtant promontory's † hight,
No look Carambis' hills *oppos'd* invite;
Fair blow the breezes; fair the lambent flame
Inſpiring, anxious, Iſter's wave they claim;
To vengeance rous'd the myriad Colchians haſte,
Where rocks Cyanean rule the billowy waſte,
While others ſeek the *flood*, determin'd band:
Abſyrtus graſps the ſceptre of command.
He thro' *its arms* where *beauty* ſhines diſplay'd,
Ruſhing provokes the ſubjects' happier aid;
Undaunted travers'd the protecting plain,
That wraps the boſom of Iönia's main ‡.
Remoter path! where Iſter's currents ſmile
Three angles mark thy gently riſing iſle,

† Paphlagonian mountains.

‡ Here Abſyrtus loſt every occaſion of ſurpriſing the Argonauts, who found themſelves however attacked afterwards by the Cyanean ſquadron. The verſion makes an adjective of χαλον in the text preferably to a proper name: to the pretenſions of the latter the editor will contentedly reſign the propriety of his own. On the tablets mentioned in the foregoing ſpeech of Argus I omitted to obſerve from Sir Iſaac Newton that 'Seſac left, A°. A. C. 965. geographical tablets of his conqueſts at Colchos; whence geography had its riſe.

Peuca,

Peuca, whoſe ample majeſty extends
Wide on the ſhore, whoſe narrow'd elbow bends
To kiſs the ſportive ſtream; there, mighty flood,
Divided torrents roll in angry mood;
The circling warriors this Areca call;
That far beneath is Calus' rapid *fall*;
Where ſwift Abſyrtus, and his hoſt purſue.
—Beyond the bound'ries of the iſle their view,
The Grecian heroes ſpring; the ſhepherd leads
His flocks innum'rous to the diſtant meads,
Secure to wander; of the *bark* their dread,
Huge as ſtern *Ocean's* finny monſters ſpread
The whale-prolific reign; unknown before
Th' embattled veſſel on their peaceful ſhore.
Nor *Scythia* yet avow'd the league of * Thrace,
Nor *they*, th' advent'rous braves of northern race,
Nor *they*, who toil, inhoſpitable band,
O'er deſart Sindus' dreary waſtes of ſand.
Now paſs'd the regions, where Angurus' hight
Heaves to the diſtant promontory's ſight,
Roll'd at whoſe feet thy flood's divided courſe
Pours, Iſter, to the deep: proud Colchos' force

* Sir Iſaac Newton acquaints us, that Seſac king of Egypt conquered Thrace in the year A. C. 967. thirty years before the Argonautic expedition; the diſtractions of Egypt enſued about the latter period. If the original is properly rendered, theſe ſeveral neighboring ſtates of barbarians may be concluded to have leagued together on the plan of independence upon their conquerors.

Thence to Talauria bending ſtern invade
Old Ocean's ſurge by gen'rous Saturn ſway'd,
And block each avenue to flight; their way
Urg'd thro' the farther ſtream the Grecians ſtray;
Wide-ope the twin-form'd iſles their ſoft'ring arms;
In this bright-ſhone the temple's hallow'd charms
To Dian's name; they fly Abſyrtus' hoſt
In peace deſcending on the ſifter coaſt.
Nor others, *circling* ſeats, their taſk to prove;
Such rev'rence waits their care, thou maid of Jove!
Full o'er the *reſt* th' embattled Colchians glow,
Intrench'd the ſubject main, and dar'd the foe;
Far through the iſles extends their warrior-toil,
Far to the flood encircling Neſtis' ſoil.
There Minyas' race, in ſcantier pow'rs their truſt,
Had ſunk, ſuch numbers to oppoſe, in duſt,
But fix'd the horrors of the war to ceaſe
The ſocial treaty knits the bands of peace.
'Æëtes' will commands the radiant prize,
'To proſp'rous deeds if reſtleſs ardor riſe;
'And plights a monarch's faith;—let treach'ry's
'breaſt,
'Or valor's ſolid arm the treaſure wreſt!
'For thee, Medea, object of the ſtrife!
'Fierce they demand the tranſient gloom of life
'In chaſte Diana's fane; till council'd ſtate,
'Thy guardian, Juſtice, point the ſurer fate,

If

'If yet again thou ſeek a father's dome,
'Or to the happier iſle of plenty roam,
'Or if (thy fonder wiſhes!) to attend
'In realms of Greece, the lover, huſband, friend *.'
Weigh'd the reſolve in ecſtacy of grief,
Wide from his train ſhe calls the gen'rous chief;
Calls, till remov'd from ev'ry ear, but thine:
And thus the ſorrows of her ſoul repine.
"Why, Jaſon, why Medea's ruin ſought?
"Have giddy triumphs mar'd the grateful thought?
"Where is thy love, profeſs'd in mis'ry's hour?
"Ah! where the vows to Jove's eternal *pow'r*,
"*Shield* of the ſuppliant? once could'ſt thou impart
"The ſoothing promiſe of th' o'erflowing heart;
"Lur'd by whoſe arts with fond-preſuming mind
"The palace's rich ſplendors I reſign'd,
"My country, parents! ev'ry bleſſing dear!
"The halcyon's melancholy ſtrain to hear;

* The iſle here intimated was Orchomenus. The βασιλῆας entitled diſtributors of juſtice ſeem to have been apes of Colchian royalty in the ſeveral iſlands mentioned to have received the yoke of that nation's tyranny. Little wonder that the princeſs ſhould experience a ſhare of terrors on the idea that ſuch pigmies, too uſually parting to poſſeſs authority in proportion to their deſires of abuſing it, might receive her from the hands of her preſent protectors, whoſe intereſts ſeem to have required ſuch a ſacrifice. Whether from viſier, vice-roy, nabob, or *deputy of deputies*, a captive thus circumſtanced would have no unreaſonable expectation of inſolence, oppreſſion, and death.

" Thy toil's *lov'd* ſuccor, and thy ſafety's guide,
" The monſters, giants, and the war defy'd!
" Yon' fleece, the glory of thy voyage ſee;
" Yet own that glory was obtain'd by me!
" Lo! of my ſex the ſcoff to Greece I ſpeed;
" Thy love, thy ſiſter, and thy wife decreed!—
" Now dauntleſs urge the ſail! a father left,
" Of thee ne'er widow'd be Medea reft;
" Protect me, as thyſelf; this—*truth* demands:
" *That* law of hearts awaits to join our hands.
" Elſe 'gainſt my forfeit *life* thy ſword diſplay,
" To folly, great as mine, a willing *prey*;
" What if Æëtes' nod, thou trait'rous Greek,
" Lull'd by whoſe arms the faithleſs league ye ſeek,
" Condemn me captive to a brother's ire!
" How ſhall the daughter's guilt confront a ſire?
" Great were my glory!—no!—the pangs of grief,
" Due to my crime, were hopeleſs of relief!
" The crime Medea ſought for Jaſon's weal!
" Nor thou the bleſſings of return ſhalt feel;
" Return? not Juno thus rewards thy guile,
" Howe'er thy frenzy vaunt her guardian ſmile.
" Diſtraction's horrors to thy ſoul ſhall throng;
" In ſtern rememb'rance of Medea's wrong
" Sunk as a dream the fleece, my mis'ry's birth,
" Shall vaniſh from thy graſp to depths of earth.
" No more ſhall Greece allure thy longing eyes;
" To ſeal thine exile ſhall my furies riſe;

" From

" From thee my many-ſuff'ring fate I 'plain!
" Nor falls the menace of my rage in vain;
" Falſe to thy love, to plighted faith forſworne!
" Relentleſs traitor! yet—nor long I mourn,
" Not long the gen'ral taunts of ſhame indure:
" Nor theſe foul perjur'd ties thy weal ſecure!"
Whelm'd with affliction, frantic in her ire,
Her paſſion's wiſh the guiltleſs bark to fire;
Tear from its ſacred ſeat each nerve of oak:
Then on the tow'ring pile her death provoke.
When thus the chieftain, much his conſcious breaſt
Fears for her fate, the ſoothing note addreſs'd;
" Oh! calm thy rage!—nor theſe my heart de-
" light;
" Our ſole true welfare to delay the fight;
" Lo! what an hoſtil cloud broods o'er the ſea!
" Wide roll its thunders, and their call for thee!
" Earth's *ev'ry* habitant *, Abſyrtus' aid,
" *Would* to a father yield the captive maid.

Too

* Abſyrtus, brother of Medea, has been before noticed in the office of charioteer to Æëtes; his *ſerviceable* maſter of the horſe, and *active* prime miniſter of his ſtables; the office was evidently in higheſt eſtimation, from the appointment of the royal heir thereto, whoſe attention was a ſolid maintenance of ſtate dignity, at a time when attention was not regarded as the drudgery of ſlaves. Abſyrtus was moreover deputed to the preſidency over a people under the ſovereignty of Colchos. They who engage themſelves in the reconcilement of ancient hiſtory with chronology are in no

Too ſure deſtruction, if with headlong rage
Our little hoſt their myriad troops engage;
" And, (bitter anguiſh to our cloſe of toil!)
" Thyſelf abandon'd to the victor's ſpoil:
" *Hence*, ours the ſofter artifice to treat!
" Erelong his ruin our revenge ſhall meet.

point more ſeverely cenſured than when they diſcuſs the Egyptian Dynaſties; the multitudes of occaſional rulers, with the dates affixed to their reſpective reigns, preventing, as ſome critics obſerve, ſuch reconcilement. Chronology, like other literary topics, where obſcurity prevails, too familiarly tempts a writer to the adoption of a ſyſtem; and if a favorite with the world of erudition his authority not unuſually attracts ſucceeding copyiſts. We may reflect that many of theſe Dynaſties ſubſiſted in troubleſome times, which muſt neceſſarily occaſion interrupted and repeated ſucceſſions. This may account perhaps for the inequality apparent in the reigns of the ſeveral rulers. But among the kings of Egypt it cannot be unfair to ſurmiſe, that viceroys were ſometimes included; when civil diſtraction thundered in the capital, theſe may not unfrequently have placed themſelves upon the thrones of their degraded maſters: for who can fix the boundary of ſedition? Some have pronounced 'many names expreſſed in the dynaſties to have been merely titular,' titular, for ſuch as they were, they were ſovereigns. This very idea may lead to a confirmation of the foregoing comment: ſurely a chronologer muſt be preſumed more effectually informed, than to blunder in the relation of perſons, names, and things! Add that Apollonius moſt probably copied the genuine mode of ſpeaking among the Egyptians, when he diſcuſſes their concerns; he calls Abſyrtus king, in conſequence of his deputation from Æëtes, with the ſame unembarraſſed eaſe, as when he applies it to Æëtes himſelf. We may not forget that Æëtes was no more than viceroy under the ſovereign of Egypt.

" Nor

" Nor more the neighb'ring iſle its falchion draws;
" To pleaſe the Colchian!—'tis Medea's cauſe!
" * No more Abſyrtus' hateful zeal defies;
" No more a brother's voice aſſerts the prize;
" 'Gainſt Colchos ſtill the battle's ardor burn,
" Ev'n undenied with thee my wiſh'd return!"
Soothing he clos'd; ſhe ſpeaks the word of death;
" Attend this counſel of Medea's breath!
" I who have dar'd guilt's dreary hights to climb,
" Still urge, as paſſion fires, ambition's crime;
" I, who, as heav'n's eternal will decreed,
" Have fix'd the purpoſe of deſtruction's deed,
" Tempt not the baleful point of Colchos' ſpear;
" Myſelf to Jaſon's ſight a brother cheer!
" A friend ſalute him ſpread the laviſh ſtore!
" Far from the heralds of his hoſt my lore
" Perchance may lure him, from the train apart,
" To liſt the dictates of a ſiſter's heart!
" This, if thy thoughts approve, at once I yield;
" His death on Colchos, ſpurs thee to the field."
Thus mutual treaſon urg'd the ruinous wiles,
Their gifts preparing with envenom'd ſmiles!
And chief the veſt that ſtream'd th' empurpled glow;
Such, Amazonia's queen, thy loves beſtow!

* This alludes to the deſtruction of Abſyrtus in the ſucceeding interview between him, Medea, and Jaſon, in the veſtibule of the temple.

For

For Bacchus weav'd, fair work of ev'ry grace,
On that ſoft iſle, which ocean's tides embrace,
O'er filial Thoas thence its glories ſhine;
At once, *Hypſipile*, who made it thine.
Thy Jaſon's now! his dreſs the radiant prize;
Where various gems in various ſplendor riſe.
Nor thine, whoe'er thou art, whoſe lot to poize,
Thy touch to ſatiate, or ſuſpend thy joys!
* Heav'n wafted ſweets of rich ambroſia thrill,
Ere ſince the god luxuriant treaſures fill
Of wine's, of nectar's flow; his ruſhing arms
Thy daughter, Minos, lur'd with all her charms;
From Gnoſſian ſeats ſhe ſpeeds, by Theſeus' love
Deſerted, doom'd his abſence here to prove.

* This veſtment was of ſacred origin. It may be obſerved that every event of profane hiſtory, as recorded by poetical enthuſiaſm, was attributed to ſome amorous intercourſe of *its* fabulous divinities. Thence aroſe the application of Δία, originally a proper name, though afterwards reduced into an epithet conformably with its firſt conſtruction. The eſtabliſhment of colonies is more immediately deducible from this ſource. The whole of heathen devotion flowed from the prevalence of paſſion. No other argument is requiſite to convince reaſon of its fallacy. Bacchus is fabled, after colonizing the iſle of Naxos, to have planted a whole continent. The epithet, or the proper name Δία ſeems therefore to have ariſen from the more heroic exertions of this adventurer. They who read Apollonius as a poet *may* have little reliſh for his compoſition, the character of which is ſimplicity itſelf; place this poet in his genuine ſituation of hiſtorian, and we ſhall experience beauties gradually improving to our view.

Medea

Medea haſtes; th' aſſociate herald meets,
Fair embaſſy of peace her converſe greets;
A brother woo'd, 'mid night's incumbent reign,
To join a ſiſter at th' appointed fane;
There will her voice the taſk of fraud reveal;
Wrap'd with the radiant fleece a daughter's zeal
Will tread her father's dome; nor more betray'd
By Phrixus' offspring ſink a captive maid.
At once reſign'd th' *enchantment's* magic care
Floats, wide-diſpers'd, on rapid wings of air;
Charms, which the mountain's bolder hights could
ſway,
And from each ſavage wreſt 'his evening-prey.'
Too cruel Love, thou ſport of fickle Fate!
Source of affliction's ſigh, of vengeful hate!
Thou heart of mourning, where in ſullen mood
† Th' unnumber'd 'family' of evils brood.
Stern pow'r, whoſe terrors rouſe the kindred ire,
Why thus the virgin-will to crimes inſpire?
Speak how a brother's loſs affection ſues!
For ſuch the ſtrain that wakes a faithful muſe.—
By Colchians wafted to the lovely mead
Of Dian's worſhip, ſo the truce decreed,
In various tracts wide-pouring o'er the main
Wheel from the reſt apart th' attendant train;
Slow ſteps the chief in ambuſh o'er the coaſt,
To cruſh Abſyrtus, and his ſocial hoſt;

† 'And all the mournful family of yews.' Pope.

He

He by the promis'd converſe lur'd to ſhore
Urg'd thro' the billowy wilds the daſhing oar;
And trod the ſacred iſle with midnight walk
To join a ſiſter in affection's talk.
Incautious youth, the torrent's wint'ry tide
As ſafely ſtem'd, to *human* ſtrength deny'd;
Yet would thy frenzy tempt her *ſiren* heart
To ſnare the ſons of Greece with ſmiles of art!—
Their mutual *wills* aſſent; proud Grecia's lord
Springs from the ſhade, and graſps the brandiſh'd ſword;
Veil'd was her face, averted was her eye,
As one who could not ſee a brother die,
Medea ſtands; as the huge victim's force
Cleav'd by the butcher-prieſt's relentleſs courſe,
So (Jaſon eyes the temple's radiant frame
Rais'd by the pious hoſts to Dian's name)
Pierc'd in the veſtibule Abſyrtus fell;
Ere to the laſt, laſt ſigh his ſorrows ſwell,
Each reeking hand receives the guſhing ſtream,
Burſt o'er her veil's, and veſtment's purer gleam:
Your looks aſkant, all-conquering furies, roll;
* Your joy, the deed, which ſpeaks th' unfeeling ſoul!

Now

* From this addreſs of the poet to the Furies we are particularly led to a conſtruction, that Abſyrtus was a ſacrifice to thoſe attendants upon the queen of magical incantations. However we may reprobate the murder of a brother as the unnatural reſolve of a ſiſter, yet this very cenſure more amply

Now ſever'd from the trunk the limbs diſplay'd,
First-fruits to him whoſe reign th' infernal ſhade,
Thrice

ply vindicates the conduct of Apollonius; the ſituation of Medea ſcarcely admitting an act leſs ſavage. Add to this, that as ſhe was conſcious of a treacherous deſign againſt Abſyrtus, ſhe might not unreaſonably be diſpoſed to ſuſpect a ſimilar deſign againſt herſelf on his part. Indeed her firſt apprehenſions were, leſt her brother, when ſhe was delivered up to him by the Greeks, ſhould immediately convey her to the hand of their father, for which purpoſe ſhe knew him to have been ſent in purſuit of the Argonauts. Jaſon's whole ſecurity depended upon the murder of Abſyrtus; the death of the leader, he had already aſſerted, would deprive the Colchians of aſſiſtance from the ſubject iſlands. But Jaſon had already experienced a violation of the ſacred laws of hoſpitality, the little regard to oaths, in the barbarity of the Colchian ſovereign; and what expectation could he poſſibly conceive, but that of excruciating torture, and ignominious death from ſuch a monſter, arm'd with full power over his captive perſon, and a priſoner he was ſure of being made, if not deſtroyed by the great ſuperiority of his Colchian opponents, and their allies, unleſs 'dîs aliter viſum!'

I mean not to inſiſt upon the reſemblance of the event above recorded to the hiſtory of a *murder* delivered by, and adorned with ſublimeſt language in the book of truth; but I confeſs myſelf to have been ſtruck, on a firſt impreſſion by the former, with the picture of the latter; in which the colors are more hightened. and the drapery more ſolemnly dignified. The whole paſſage is ſubmitted.

Judges, chap. v. ver. 23.—"Curſe ye, Meroz, ſaith the angel of the Lord; curſe ye bitterly the inhabitants thereof; becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

Ver. 24. "Bleſſed above women ſhall Jael the wife of Heber the Kenite be; bleſſed ſhall ſhe be above women in the tent.

Ver. 25.

Thrice ſip'd the gore, and thrice, myſterious rite,
Pour'd from his lip, the taſk of murd'rous might,
The chief inhumes the blood-defil'd remains,
Still plac'd his aſhes in Abſyrta's plains;
Full to their view up-held the torch's beam,
(Such from the faithful maid the ſignal's ſtream!)
Ruſh the bold youths of Greece; reſiſtleſs meet
Their Argo's ſcantier pow'rs the Colchian fleet,
Whoſe lot, deſtruction; thus the kite's fell ire
Stern o'er the dove-cote broods! thy monarch ire,
Fierce lion, thus the lowing herd apalls;
Scarce known to ſafety 'mid the trembling ſtalls.
Death not a Colchian ſpares; the ſpoilers claim
Their deſtin'd prey, a wide-devouring flame;
Nor they the ſuccor, Jaſon yields, demand;
Your fears for him alone, ye gen'rous band.

Ver. 25. "He aſked water, and ſhe gave him milk, ſhe brought butter in a lordly diſh.

Ver. 26. "She put her hand to the nail, and her right hand to the workman's hammer; ſhe ſmote Siſera; ſhe ſmote off his head;

Ver. 27. "At her feet he bow'd; he fell; he lay down; at her feet he bow'd; he fell; where he bow'd, there he fell down."

It is impoſſible to read the deſcription, and not minutely trace the regular proceſs of this bloody action, the introduction of which is hazarded in a comment on another murder of profane tradition, without, it is preſumed, too fantaſtic a mixture tending to depreciate that pure religion, to whoſe intereſts *my* humble labors ſhall ever be cheerfully devoted.

Their

Their future courſe the warrior-wills purſue,
In council met; Medea tow'rs to view,
And Peleus firſt began; " Th' advice be mine!
" While night's thick gloom prevails, no more
" decline
" To mount the rapid bark, intent to row
" That adverſe path, which mocks the thirſty foe;
" Wak'd with the dawn no full-perſuaſive ſtrain
" Shall wooe their hoſts to chace us o'er the main,
" When all they learn; no more their monarch's
" eyes
" Forbid; fell Diſcord with her fiends ſhall riſe;
" Nor hard the taſk, as wide the nations ſtray,
" To ſtem with quick return the billowy way."
He ſpake! the youths applaud; they quit the ſhore,
Rear the proud ſail, and bend the ceaſeleſs oar;
Laſt of the *cluſter* greet Electris' iſle,
Where glides, Eridanus, thy ſilver ſmile.
Arous'd to vengeance of their murder'd king
The Colchian hoſt o'er waves Saturnian ſpring;
They ruſh, where Argo wafts her Minyän care;
—Yet wing'd her light'nings thro' the clam'rous
air,
Heav'n's queen th' approach denies; return'd, their
dread,
Æëtes' horrors thund'ring o'er their head.
To fix their neighb'ring *homes* fatigu'd they bend,
Some to the wide-incircling iſles deſcend,

By

By warriors held of high Abſyrtus' race;
And ſome, where rolls the flood's * Illyrian grace,
Where Cadmus' aſhes join the ſacred bride;
Boldly they rear the tow'r's embattled pride
Faſt by Enchelia's ſons; or yon proud hills,
Ceraunian hights, the myriad exile fills,
For ſuch *their* name, ere ſince eternal Jove
Fierce to th' *oppoſing* iſle the wand'rers drove.
Hail'd the fair proſpect of return, † the band
Chain the fix'd halſers to *Hyllæa's* land;
Where far-projecting iſles beſiege the deep,
And pilots ſhudder, while the courſe they keep.
The ſocial warriors cloſe their mutual ire,
The future voyage faithful *councils* fire;
Borne to *whoſe* zeal the Tripod's rich reward;
The pledge, thou radiant ſun, of Love's regard,
Whoſe ſtores to *Jaſon's* zeal thy hands reſign,
Much favor'd *viſitant* of Pythia's ſhrine.

* The region of Illyricum was ſo denominated from Illyrius, ſon of Cadmus, and Harmonia; whom it may perhaps be of little ſervice to remark as not in the leaſt complimented for poſſeſſion of harmony, unleſs in the union of arms and arts in the perſons of Cadmus and herſelf. The Encheles, inhabitants of the iſland at the period deſcribed by Apollonius, may have been ſo named from their warlike uſe of the ſpear; unleſs the appellation be rather concluded a reference to the country, as abounding with ſerpents; or to the *worſhip* of that animal by the inhabitants who boaſted *Egyptian* origin.

† The Argonauts, who had already received an omen of Juno's favor.

His

His theme the voyage, and thyſelf his god,
Two maſſy Tripods heave; Fate's ſov'reign nod
Had ſtamp'd the ſure decree, *where'er* they glow,
No ſpoil the *region* to th' invading foe.
Ev'n now in earth conceal'd the ſacred prize,
Where Hylla's tow'rs in modeſt beauty riſe,
Deep in the centre laid; from age to age
No human eye its hallow'd beams engage†.
Nor Hyllus greets their view! thy thrilling charms,
Oh! matchleſs virgin, to Alcides' arms
Gave the lov'd boy, in fair Phæacia's home;
Of old the *warrior's* ſteps thy palace roam,
* Nauſithöus, ſoon reſign'd for Macris' *clime*,
Great Bacchus' *nurſe*, to ſooth the bloody crime

Of

† The ſcholiaſt acquaints us, that the burial of the tripod very deep in the earth was a taſk conformable with oracular commands. May not the tripod, ſtriped of its poetic ſplendor, imply the riches of the iſland in general, which it was uſual for the inhabitants of countries, particularly in the vicinity of the ocean, to conceal, on the apprehenſions of invaſion? If ſuch the allowed interpretation, the invader after inſpecting for a ſhort time the face of the country would be eaſily induced to quit the place, together with his deſign. The diſcouraging circumſtances of its ſhore from attempts of making land might have been their beſt and trueſt protection, and the introduction of the oracle a mere compliment to the principles of mythology.

* Phæacia, governed by Nauſithöus in the earlier age of Hercules. It was an *iſland* of the Iönian ſea; Melite the nymph, who produced Hyllus, gave name to an iſland ſituated

Of harmleſs infants ſlain.—Ægea's flood
Thy ſire, oh! Naïad, whom in am'rous mood
His limbs compreſs'd; and *Hyllus* ſprang to light;
Life's roſy morn awak'd his diſtant flight;
A ſlave no more he treads the ſea-girt reign,
But ſpurns the tyrant-nod, and burſts his chain.
With *force* collected, brave Phœacia's *pride*,
He ſtems thy billowy rage, Saturnian tide;
Nauſithöus' arm directs the roaring way—
When ruſhing on the ſhore he ſinks, the prey
Of hate ‡ Mentorian, while huge oxen feel
His plund'ring conteſt—yet, ye maids, reveal,
Celeſtial Muſes, how the hoſt retreats
By realms Auſonian, and Liguſtian ſeats,
The Stæchadæ yclep'd; athwart the deep,
Say, how her courſe could ſolid Argo keep,
Conſpicuous ſtructure? the long courſe to bend
Whence urg'd th' occaſion? and what gales her friend *?

Abſyr-

between Italy and Epirus; or, if we prefer the later authority of Pliny, between Phæacia (Corcyra) and Illyricum. Phæacia was diſtinguiſhed for its fruits, a figure whereby its riches may in other reſpects have been intimated. From Phæacia Hyllus paſſed into Italy; an expedition, which having been made under the authority of Nauſithöus, who permitted his ſubjects to embark upon it, may lead to the intended ſettlement of a colony of Phæacians in that kingdom of *Saturn* (now of *Satan*) by a more regular plan of emigration.

‡ The Mentores.

* It has been urged, among other objections of a ſimilar nature, by the *cauſtic framer of ſtrictures* upon Apollonius, that

Abſyrtus now no more, thy vengeful ire
Awakes, dread Jove, and burns with all its fire;
'Such deed extreme of horror! Circe's will'
(So runs the mandate!) 'for the trait'rous ill
'Gives you to waſh the ſtain of blood; the woe
'Innum'rous, ſcourge of your return, ſhall flow.'
Unknown Abſyrtus' fate, their toils renew,
Each iſle, the ſeat of Colchians, ſunk to view,
Wide o'er the ſurge whoſe cluſt'ring honors ſpread
From ſounding Iſſa's, to Pituïa's head.
And now Corcyra's ſcenes the warriors trace,
Where dwelt the † nymph, Aſopus' darling grace,

So

that 'the return of the Argonauts to Greece is unneceſſarily circuitous, and indeed irreconcileable.' On the idea of expectation in the heroes, (for we fervently expect, what we ſincerely wiſh!) to indulge themſelves in the enjoyment of their native country, the delay occaſioned by the 'cours d'alentour' ſeems evidently injudicious. But 'deus interſit' and the poet at once is cleared. The Argonautic expedition may be concluded from various particulars recorded in the legend, to 'graſp' a long train of ancient ſettlements undertaken by voyaging adventurers for years before, and after the period, uſually adjudged to its date; I know not how ſufficiently to account for the extreme deviation of the Greeks from the courſes which they *ſailed*, and *rowed* to Colchos, in their return from that kingdom, otherwiſe than by the above conſtruction. The poet himſelf may ſeem to have been aware of the objection, by the ſtudied ſolemnity, in which the deity is introduced upon the occaſion.

† Corcyra; which place, ſo denominated from this daughter of Aſopus, (the ſame with Cercyra in the text) we may

So Ocean's pow'r decreed! her beauties move,
From Phlias ſnatch'd, the fever of his love,
Scenes where eternal night the groves diſplay'd
By vent'rous ſailors call'd Cercyra's ſhade.
By Melita's ſoft meads with proſp'rous gale,
And bold Ceroſſus' hights they ſwell the ſail;
Quit fair Nymphæa's wide-extended land,
Where great Calypſo lifts her ruling hand;
Heav'd to Olympus peeps Ceraunia's hill.
When *Juno*, conſcious of Jove's vengeful will,
Friend of their weal, and anxious for their courſe,
Urg'd the briſk tempeſt with oppoſing force.
Wheel'd from the track abrupt th' unwilling oar
Diverted ſeeks Electris' rugged ſhore;

obſerve the poet to ſituate in the neighborhood of Phæacia, rather than conclude it the ſame with that iſland. Phæacia in proceſs of time received the former not improbably under its juriſdiction, and they might then have had one common appellation. There is a turn upon the words in the proper name Μελαινα, alluding to the 'ſombreneſs' of the groves in Cercyra. A term not ill ſuited to the firſt impreſſions readily made upon mariners, without a deliberate examination of objects From many ſuch epithets names have been affixed for years which had been given to countries when firſt known. From more recent voyages, *modiſhly* engaged in for the purpoſe of diſcovery in cockle-ſhells and ſavages, names are given frequently from that of the *commander*, or other gallant perſon, and not unfrequently from impreſſions ſimilar to that above particularized by Apollonius.

The

The ſudden craſh with more than human groan
Shakes each ſtern rib of oak, an hollow moan;
Toſs'd o'er the cent'ral deep the ſacred frame;
Minerva's art, Dodona's ſtrength her claim ‡!
Each warrior ſinks abaſh'd with palſying fear;
A God in rage, his thund'ring voice they hear;
'Your's the full perils of the wat'ry way,
'Lo! ſtorms th' inevitable frown diſplay,
'On YOU their fall, till Circe purge the deed,
'WHOSE treach'ry gave Æëtes' ſon to bleed.'
The twin-born brothers (ſuch the will!) prepare
To wooe th' eternal gods with anxious pray'r;
That ſafe the hoſt Auſonia's wave may run,
And Circe hail, dread offspring of the ſun *.
When twilight ſteals o'er earth ſuch Argo's ſound!
Forth the twin-warriors from the council'd round

‡ The very ſame expreſſion in the original is applied to the ſhip Argo. B. I. v. 527. orig.

* Caſtor and Pollux ſons of Apollo are conſiſtently ſelected for the purpoſe of deprecating the anger of the gods, occaſioned by the murder of Abſyrtus; Circe, and her brother Æëtes being likewiſe 'children of the ſun.' Apollo was tutelary deity of the magic land of Colchos. The reſidence of Circe we learn from B. III. v. 311 to have been in the Etruſcan regions, and ſhe is not improperly directed to interpoſe in the expiation of a crime committed at the inſtigation of her niece Medea, prieſteſs of Hecate; Circe bore in her own dominions the ſame bewitching office, inſtituted as a trap for the inſanity of popular faith.

Spring; and the vow pour'd fervent from their
breaſt,
Stretch their rais'd hands; deſpondence chills the
reſt;
For much ye ſuff'rers feel, ye Minyän train!
—Th' expanded canvas wings them o'er the main;
Wings them emboſom'd in the roaring tide,
Eridanus, where clos'd ambition's pride;
Fall'n the raſh *ſtripling* from a father's car
Black with the flaſhing bolt's avenging war,
Fall'n in the gulph profound; the vapor's breath
Ev'n now high-wafted from the ſtroke of death!
No ſwifteſt pinion o'er the waters ſpread
Can paſs the ſpot, where flames inceſſant ſhed
Attract the writhing victim, many a maid
Fond ſiſter ſobing in the poplar-ſhade
Trills the ſoft melancholy plaint of woe;
From all, the lucid drops of amber flow,
Flow from each orb of love; the parent ray
Smiles o'er the ſand, and wipes the tear away.
But when the tempeſt's far-reſounding roar
Urg'd the wild billow, and o'erflow'd the ſhore,
Swift to the boiling ſtream the waters roll,
Collected maſs of Ocean's ſtern control.
But—liſt the Celtic tale! 'The pow'r of light
'Each horror of the whirlpool ſwell'd to ſight,
'Swell'd with thoſe tears, which burſt in ſorrow's ſtrain
'What time the ſacred Hyperborean train

'His

'His preſence ſought; th' etherial ſcenes reſign'd,
'He flies the cenſures of a father's mind;
'A ſon the ſource of rage; Coronis gave
'The boy to light by † Amurus' wealthy wave.'
Such from the Celtic hoſt Tradition's fame!
Nor your's, ye vent'rous tribe, th' impatient claim
To ſoothe keen thirſt and rav'nous hunger fill,
Or rouſe to notes of joy the reſtiff will.
Each hour with heavineſs of languor paſs'd,
Such od'rous fumes their baleful poiſon caſt,
Unutterable woe! the troubled ſtream
Pours from the ſmoking ‡ corſe deſtruction's ſteam.

Sounds

† Amurus flowed through the region of *Laceræa introduced* by the text in this paſſage only throughout the work. The river Amurus however occurs B. I. ver. 596. and the Argonauts are there repreſented to have *paſſed by* it in their courſe to Colchos. It conſtituted a part of Theſſaly, and was ſituated not far from the mountains Oſſa and Olympus. Coronis is aſſerted by Pindar to have been daughter of Phlegyäs, who was moſt ſeverely puniſhed for an exerciſe of revenge againſt Apollo, the violator of his daughter's chaſtity. I cannot omit to mention the dignified ſolemnity with which an *human* ſound is applied to the Argo, with the perſonal appearance of Jupiter in anger, conveyed in the happieſt ſpirit of oriental imagination. The little epiſode of Phaëthon with his ſiſters lamenting his fall, and changed into poplars, is a picture of muſical deſcription.

‡ The body of Phäethon before mentioned to have fallen into the river Eridanus; this river, together with the Rhone, belonged to the Celtic kingdom. The Eridanus, ſays the

Sounds 'mid th' incumbent night invade their ears,
That ſpeak the *ſiſter*-pangs; the tide of tears
Pour down *their* cheeks in melancholy mood,
And ſwell the conſcious current of the flood.
Now thro' the ſurges of the *Rhone* profound,
Who joins, Eridanus, thy roaring ſound,
Ye heroes roll; the ſtreams' united force
Contracted ſtruggles for a wider courſe;
This proudly ruſhing from the womb of earth,
The gates and chambers of the night its birth,

text, has three communications with the ocean, with the Saturnian, the Ionian, and Sardnian ſeas. The flow of the Eridanus through ſeveral channels into the latter may be eſteemed a ſacrifice to Egyptian myſteriouſneſs of calculation, correſponding with the 'ſeptem oſtia Nili,' and the 'ſeptem portas Thebarum:' we are now entered into the regions of Italy through the 'ſinus Sardöos,' in the language of * Claudian. From the antiquity aſcribed by the Greek writers to the Celtic origin, we may conclude the very early ſettlement of Italy; which indeed ſeems to be ultimately deducible from the fabulous reign of Saturn in thoſe dominions. The connection of theſe Celts with the primary traditions of *our own* iſland occaſions our more intereſted attention. But I conjecture, that, if the Grecian records of Celtic ſtory bear very ſtrong marks of fable, our own may, in many inſtances, receive the ſame imputation. Tradition in its commencement is, every ſtate duly conſidered, the exertion of more ſavage minds. and therefore ſuperſtition is its directing genius, rather than truth, and enthuſiaſm rather than love of information.

* De Bell. Getic. ver. 218.

Bids

Bids Ocean here avow his ſubject-train,
And there the torrent to Iönia's main
Burſts its rude way; the wild Sardoän deep,
Where ſev'n expanded mouths their vigils keep,
Ope the third paſſage, inlet to the meads;
Bold mid the ſtorm the gallant chieftain leads;
Such the time-honor'd Celt's unbounded land:
Accuſtom'd perils hover o'er the band.
To ocean's boſom earth's projecting arm
Wide heaves, ſtern menacing the wreck's alarm;
Nor their's were ſafety; but the pow'r, whoſe eyes
The ſcene ſurvey, quick-ruſhes from the ſkies,
Her throne th' Hercynian rock; her voice your dread,
Ye warriors, heav'n loud thund'ring o'er your head!
Back, by the goddeſs whirl'd, the path they find,
To their lov'd country's charms each thought reſign'd
From many a ling'ring toil, the ſea-beat ſtrand
Th' aſylum yields, (ſuch Juno's dread command!)
Amid the myriad Celts the dauntleſs hoſt
Wander unknown, and tread Liguria's coaſt:
Her train the tutelary goddeſs ſhrowds,
Where ſtalk their footſteps, with a veil of clouds.
Heav'd to the foſt'ring harbor's cent'ral ſmile
Secure their anchor greets the circling iſle *,

Their

* In the original the Stæchadæ are ſpecified; theſe were a cluſter of iſlands in Liguria, now called 'les iſles d'Hiéres,' near the coaſt of Marſeilles. The proverb acquaints us, that 'the fartheſt way about is the neareſt way home.' However this

Their ready ſuccor, Jove, thy *filial train*,
Whoſe high reward the conſecrated fane,
And ſhrine luxuriant; guardians of the *courſe*,
Nor *this* alone, the * future veſſels' force
By Jove's decree conſign'd; they quit the coaſt;
The fair breeze wings them to Æthalia's hoſt.

Wip'd with the gather'd flints their labors' dew,
Whoſe myriad rays congenial colors drew,
They ſtalk the beech; and hence the treaſur'd charms
Of miſſil weapons, or protective arms!
The gen'ral ardor rolling years proclaim,
The haven grac'd with ſacred Argo's name.
High o'er th' Auſonian ſurge they ſpread the ſail,
Tyrrhenian earth their gazing raptures hail;
Ææa's harbor yields the welcome ſtore;
Faſt bound their halſers to the circling ſhore.

this circuitous return of the Greeks from Colchos ſeems to have been intended by the poet on the principle of geographical inſtruction, which he appears to have faithfully afforded, as far as the knowledge of his age extended.

* By the indulgence to the Minyæ, or Greeks, of the ſhips poſſeſſed by the deſcendants of thoſe, who at the period of the Argonautic expedition inhabited the Stæchadæ iſles, a connection between them in future ages is implied. They who underſtand this expedition in a commercial light, may thence deduce an argument in favor of their hypotheſis; if however we place it in a mode conſiſtent with the chronology of Sir Iſaac Newton, we may be juſtified from ſcriptural authority in the opinion, that commerce had, at this time, with reſpect to Grecian improvement emerged but newly from the ſpirit of barbariſm, plunder, and deſtruction.

There

There Circe's toil her ſhining front to lave,
(So cuſtom'd !) plung'd into the midnight wave,
Thus urg'd the horrors of her dream ! with blood
Her chambers reek, daſh'd with the burſting flood
Each ſteamy wall ! the ruſhing flame devours
The *draught* envenom'd, *foul* of magic pow'rs,
Lur'd by *whoſe* ſpell ſhe 'witch'd the ſtranger-gueſt,
Whoe'er approach'd ; with vital ſtreams repreſs'd,
Pour'd from each rav'nous hand, the fiery tide ;
Each terror baniſh'd, and reſum'd her pride.
When beams the riſing morn, with ocean's flow
Her treſſes' bloom, and various veſtment glow ;
While beaſts, unlike the crude-devouring race,
Unlike of limb to man's o'er-ruling grace,
Promiſcuous own their *ill-adapted* birth,
As wand'ring from the pen their tracks of earth,
Their flocks the ſhepherd wooe ; the grov'ling herd,
Theſe, and a myriad more to life prefer'd
Old Nature in her whims' unruly care,
Strange compoſitions, mix'd ; confirming air
Nor yet had man'd their joints, nor yet diſplays
The ſupple moiſture to the ſolar rays ;
All-trying years more ſhapeful order gain :
Dubious of form they roam, her ſubject train *.

Fear

* This deſcription of the enchantments practiſed by Circe, as Dr. Jortin humorouſly expreſſes himſelf concerning the Sibyl, the 'mother Shipton' of Grecian antiquity, evinces the picture of the golden fleece, the dragon, the bulls, and parti-

Fear ſeiz'd the warriors' ſoul! all, all deſcry,
Fix'd o'er her face, and poring on her eye,
In Circe's looks a new Æëtes ſpring,
Confeſs'd a ſiſter of the Colchian king.
Thus burſting from her dream of ſullen dread,
And ſwift retreating, by the hand ſhe led
The pair, thrice welcom'd with attractive arts;
While Jaſon's awe-commanding will imparts
To all the firmer mind; with fonder care
Himſelf attendant of the Colchian fair;
Calm, as the goddeſs rules, their ſteps obey,
Urg'd to the dome of Circe's hallow'd ſway;
Her ſeats ſhe proff'ring yields, reflective roll,
Fix'd on her gueſts the dictates of her ſoul;

particularly in reference to *this* paſſage the *gradual growth* of the warriors from the dragon's teeth ſown in the earth, to have flowed from the ſame ſource. The metamorphoſis of human into brutal forms is a well known qualification of Circe, in whoſe territories *adjoining to the ocean* the magic rites were familiarly practiſed. An enlargement of the foregoing conſtruction may be attempted in the Grecian doctrine of tranſmigration. The reduction of the forms before mentioned into order by a *courſe of years* may be reconciled to the *progreſſive* ſtate of *ſuch doctrine* in the days of Apollonius. It is confidently recorded to have flowed from Pythagoras; but various degrees of tranſmigration were occaſionally received among the deſcendants of Minyäs, and different ſentiments were at different times adopted by its practiſers; indeed the ſyſtem itſelf was never rendered in the leaſt degree reconcileable but with the wild principles of its author.

It roſe, flaſh'd for its hour, and fell;

They,

They, loſt to ſpeech, the hearth's low centre ſtalk,
Bourn of the wretched ſuppliant's holy walk.
Claſp'd in each hand her face, the royal maid
Treads ſolemn; he the maſſy ſword diſplay'd,
In earth its point, that pierc'd the Colchian boy;
Their humbler eyes no lifted look employ.
Th' enchantreſs well the ſcene of murder knew,
Whoſe horrors to atone the murd'rers flew.
Rever'd the juſtice of eternal Jove
Whoſe boundleſs ire the fiends of ſlaughter prove *,
Though ſtill the ſuppliant's ſhield, ſhe ſpreads the rite
Sacrifical to purge the guilty might
Of ſuch for pardon, at the hearth whoſe ſtand;
The pious off'ring cull'd, with pond'ring hand
She proſtrates at their feet, to ſoothe the crime,
† Of hue unvaried by the breath of time.
The new-born offſpring of the ſwine her ſpoil,
Whoſe ſwelling teats proclaim the mother's toil;
Her arm diſtain'd with gore, the rev'rend knife,
Wak'd to their vows, expels the victim-life;

* Jupiter is ſaid 'to be offended with, and yet to aſſiſt murderers.' From his peculiar patronage of ſuppliants it may be concluded that his ſeverity was employed againſt thoſe who, guilty of the crime of murder, inſolently refuſed to acknowledge its enormity. The text would run leſs confuſedly with ἔρυκει (ſternit) in the place of ἄρηγει (auxiliatur).

† Ατρεπτοιο thus paraphraſed means ſtrictly 'irreverſible.'

She

She pours to purifying Jove the ſtrain,
To whom nor ſuppliant murd'rers plead in vain.
Her Naïad train the houſhold taſk who ply
Snatch the mix'd offals from a miſtreſs' eye,
With cates, that boaſt no treaſures of the vine,
The ‡ ſober vot'ry loads the flaming ſhrine,

To

‡ It has been obſerved by the moſt animated *tranſlator* of the moſt animated dramatiſt among the Greeks, in his 'notes to the Furies' of that author, that wine was not employed in the magic ſolemnities of ſacrifices; thoſe myſtic rites to the Furies, the Fates of the ſubterranean kingdoms. The reaſon may ſeem to be, that other religious offerings more peculiar to the Greeks were uniformly conſidered in the light of feſtivals; as may be concluded from the general conduct of the Argonauts, who having erected their little altars, immediately as they deſcended on the ſhore, and invok'd the deities, whoſe favors they had experienced in their voyage, ſat down to their comfortable repaſt, and indulged the ſweets of ſocial converſation. Not ſuch the humane temper of ſullen incantations! the ſoul of the votary was neceſſarily congenial with the horrid *ceremonies* of impenetrable darkneſs. And horrid *they* muſt have been 'for *their* firſt principle, as Apollonius deſcribes it, was 'blood for blood.' It was, as it were, a reveling of the prieſteſs in murder, which her occupation and buſineſs engaged her to deprecate. A paſſage from the ſpeech of Clytemneſtra's ghoſt to the ſleeping Furies may be not inconſiſtently introduced on this occaſion. The tranſlation will ſuffice without parading in the original.

'Oft have ye taſted
My temp'rate off'rings mix'd with fragrant honey,
Grateful libations; oft the hallow'd feaſt
Around my hearth, at midnight's ſolemn hour,
When not a god ſhar'd in your rites.

To

To bid the vengeance of the Furies ceaſe,
And ſoothe the ſullen frown of Jove to peace;
If drench'd their ruthleſs hands in alien gore,
Or guilt of kindred death their vow deplore!
Clos'd the myſterious ſcene, the gueſts ſhe grac'd,
Upriſing ſlow, on thrones refulgent plac'd;
Rais'd on the couch oppos'd, her voice requires,
What cares control them, and what courſe inſpires?
Why prompt of wiſh their native ſoil to greet
Low on the genial hearth their ſordid ſeat?
For much the ſtern remembrance of her dream
Toſs'd her wild boſom, unrelenting theme;
And much ſhe liſten'd ev'ry ſofter ſound
That ſpeaks the virgin's country; while around,
Her eyes unchain'd from earth their luſtre dance:
All Phœbus' lineage burſts at ev'ry glance!

To have given wine to thoſe, who officiated at theſe ceremonies would have tended to their outrageous, inſtead of, melancholy madneſs. 'No God ſhar'd?'—that is no *celeſtial* deity. From the complection of theſe ſecret ſolemnities, together with the genius of the idols themſelves, a reference may be preſumed in the workings of the prieſteſs to thoſe emotions of a troubled conſcience, to that perturbation actuating the inmoſt receſſes of the heart, which theſe dæmons were fabled at once to have inſpired and controled. The very idea of not a ſingle deity being permitted to have his ſhare in theſe rites implies their unſocial inſtitution, and properly characterizes the Furies as untowardly ſelfiſh. Theſe

'Bore, like the Turk, no brother near a throne.'

Flaſh'd

Flaſh'd on her own their wavy lightnings roll'd,
And vibrate ſplendors of reflected gold.
The queſtion'd virgin, in ſerener phraſe,
The ſtrains of Colchian eloquence diſplays,
Sprung from the wrath-diſtemper'd king relates
The bark, its courſe, the heroes, and their fates;
Each hardy ſuff'ring in the work of death,
Her guilt, obedience to a ſiſter's breath;
A ſiſter, victim of unbounded woe,
Arous'd the counſel's many-daring blow;
Rous'd her to fly the vengeance of a ſire;
While Phrixus' offſpring fan the conſcious fire.
Nor her's a murder'd brother to reveal;
From Circe's eye how fruitleſs to conceal!
Whoſe voice breath'd cenſure to ſuch treach'ry due.
Her aweful notes reſponſive thus purſue.
" What ſhame, oh! wretched, urg'd thee to de-
" part?
" Still anger haunts thee in a father's heart!
" Not ev'n the realms of Greece his horrors ſhun:
" Whoſe claim juſt vengeance for a ſlaughter'd ſon.
" Intolerable guilt!—yet Circe's thine!
" I feel thee, ſuppliant, of my honor'd line!
" Here ſafe thou cam'ſt; as ſafe be thy return!
" Yet go! whoſe paſſions for this ſtranger burn!
" Hence with the man, whate'er his race, un-
" known!
" Thy love triumphant o'er a father's moan!

" Claſp

" Claſp not my knees, ! not Circe's hearth thy
" friend !
" Thy arts I aid not, or thy flight commend*."
She ceas'd ! the virgin throbs with grief oppreſs'd ;
Her eyes conceal'd behind the ſnowy veſt,
Swells the full tide of tears ; in guardian-ſtate,
Claſp'd her fair hand, beyond the palace-gate

* A crime intentionally diſguiſed, where the ſituation of the delinquent particularly requires, that it ſhould be divulged, is an undoubted aggravation of the crime itſelf. It is indeed a confirmation of the depravity originally blackening the offender, as a *continued* inſtance of forwardneſs to appear in colors not his own. Such is the conſtruction, on a moral idea, of the conduct attributed to the Colchian princeſs. We may compliment our poet with at leaſt a knowlege of human nature, for in the preſent example is to be traced the character of mankind. We form our eſtimates of others in point of judgement and knowledge from thoſe qualities, the extent of which we value in ourſelves, but no farther; Medea, though prieſteſs of magic rites, could not enter into the ſecrets of the heart, ſhe therefore concluded Circe to be equally defective; but herſelf and Jaſon appeared before Circe, as having jointly been criminal; criminal by the eſtabliſhed laws of nature, as by the regulations of her own country. We are acquainted by naturaliſts, that certain of the animal creation conceal their heads amongſt buſhes, while the remainder of the body is expoſed to view. Such is the caſe of the hypocrite! chiefly when a ſuſpicion lies againſt him from marks of preceding guilt. The world is in one reſpect a Circe, perhaps in *many*; it has a watchful eye; and character is more *of a piece* than it may be uſually imagined; one man being too rarely leſs, than a mere ſpy upon another.

He guides her trembling; nor the *parting* ſcene
Clos'd to thy ſight, oh! Jove's imperial queen †!
Heav'n's radiant herald marks, from Circe's dome,
As forth in conſcious haſte their footſteps roam;
Commiſſion'd marks them at the bark deſcry'd:
The goddeſs ſpeeds her to the taſk of pride ‡.
" Oh! greatly lov'd, if e'er a miſtreſs' ſway
" Thy ſmiles have felt, the mandate now obey!
" Yes, Iris, ſoaring on the wings of flight,
" Give, give my Thetis to my anxious ſight!
" Th' occaſion calls her! thence to Lemnos ſpring,
" Where the huge hammer ſhakes with ſweepy ſwing;
" VULCANIAN anvils; HIS, till Argo paſs'd,
" To check the bellows' flame-creating blaſt;
" Then hail the pow'r, who rules with froward mind
" Briſk Æther's *elder-born*, the changeling *wind*
" Cold, or ſerene!—each ſullen murmur ſleep,
" Each breeze ſcarce-panting o'er the boundleſs
" deep!

† They, hand in hand, with ſolemn ſtep, and ſlow,
Through Eden took their ſolitary way.
Milton's Paradiſe Loſt.

True it is that the heathen pair are repreſented to have been *expeditious* in their departure from Circe.

‡ Iris is in this place repreſented to obſerve the motions of Jaſon and Medea, and Juno her miſtreſs ſends her in conſequence upon her uſual errands. Iris, or the rainbow, acted upon altogether by the heavens, was well adapted to heathen poeſy, as meſſenger of the deities, from whom her being was derived.

" Meek

" Meek Zephyr only lend a genial ſmile
" To crown their wiſhes with Phæacia's iſle!"
She ends! gay Iris from Olympus' head
The winnowing ſwiftneſs of her pinions ſpred;
Wrap'd by the caverns of th' Ægean main
She eyes the blaze of Nereus' coral reign!
In Thetis' ear her faithful voice renews
Great Juno's mandate, and obedience ſues;
Thence to the pow'r of flame; though 'ringing round,'
Each pond'rous hammer drops its brazen ſound,
The ſmoke envolum'd bellows ceaſe—thy court,
Fam'd child of Hyppotas *, whoſe wayward ſport
The hoſt of winds, ſhe ſeeks, her errands' cloſe:
And ſeats her wearied limbs in ſoft repoſe.
While Thetis iſſuing from her Nereïd-band
Sails through the clouds to liſt the dread command;
Juno beſide her plac'd the fair addreſs'd.
" Ope to my will, lov'd Thetis, ope thy breaſt!

* This is a name for the god of ocean, from whom Æolus is fabled by Grecian mythology to have deſcended; the influence of the winds predominating over the ſea, which could not have ſo prevailed, ſaith heathen prepoſſeſſion, without the authority of Neptune, who on a different conſtruction may not be concluded to have the command over his own element. He ſeems to have been called ἱππότης from the games of horſe-racing inſtituted to his honor in the earlier times of Greece. The ſcholiaſt acquaints us from an ancient geographer, that 'two iſlands of Sicily emit fire, one of which is called the iſle of Æölus; the other that of Vulcan; in which *latter* he aſſerts there were rivers of fire.' A real deſcription of volcanos.

" And well thou know'ſt my fav'ring thoughts em-
" ploy
" The weight of honors for th' Æſonian boy,
" And you th' aſſociate hoſt !—in vain the ſhock,
" While Juno ſmil'd, proclaim'd the ' wand'ring
' rock !'
" Their flaming courſe where ſtorms eternal keep,
" And daſh the thund'ring ſurges o'er the deep.
" Lo ! Scylla's hight enormous, direful whirl !
" Thy gulphs, Charybdis, their rude barrier hurl
" Thwarting the deſtin'd track !—my ruling pow'r
" Have watch'd regardful of thine infant hours !
" Yes ! I have lov'd thee ! lov'd above the hoſt,
" Wide ocean's reign whoſe native honors boaſt ;
" And why ? thoſe charms an huſband's paſſion
" fir'd ;
" (Such paſſion ever yet his ſoul inſpir'd !
" Whate'er of female to his luſt the ſame †;
" Goddeſs alike, and mortal quench the flame)
" Thou ſpurn'ſt the daring ſuit ! my rage, thy
" dread,
" Ev'n Jove, my pow'r rever'd, thy prudence fled !
" —Hark ! diſappointment's oath ! thoſe haughty
" charms
" Shall never grace (he cries) immortal arms †.
" Still

† This picture of *amorous* defeat is a real emblem of thoſe ' petty incidents' of a ſimilar nature, which characterize poor *mortal*

" Still the ſoft dalliance wooes the lovely fair,
" Till Themis' hallow'd ſounds the truth declare;
" Fate's

mortal ſpite. A moral ſentiment may be deduced. It is obſerveable, that a *dereliction* of virtue is an immediate *poſſeſſion* of vice. Error is an infallible forerunner (at leaſt too generally ſo) of criminality. Primæval *idolatry's* exchange of the worſhip (which it well knew to have been *ſpiritually* enjoined) to the ſupreme Creator for that of *created* objects, ſacrificed by a familiar gradation the ſolemnity of rational conviction to a bewildering enthuſiaſm of paſſion. But objects ſtriking the organs of ſenſe are by no means reconcileable with the purity of mental adoration. The primary idea of *uninſtructed* worſhip I cannot but conceive to have been devoted to the great luminary of heaven. The corrupted nature of man diſpoſed him to perſonify this, and other objects of his adoration. Thus the ſun was a god in human form; the earth, the ſea, the wind were likewiſe thus deſcribed and worſhiped. The true ſpirit of undeluded devotion led the mind to conſider the object of its gratitude for bleſſings, or its deprecation of evil in a far more ſublime and perfect light, than it found any ſublunary exiſtence to deſerve. This devotion perverted by the inveterate obſtinacy of idolatry changed its very principles of reaſoning, by payment of divine honors to an ox, an aſs, and an onion; to the meaneſt reptil, to ſtocks and ſtones. Falſe principles once adopted inſenſibly bury the whole conduct in the groſſeſt abſurdities. The greater gods of the Heathens, whoſe oppoſition to divine commands is more clearly deduced from the voice of truth, had certainly been men, and were as certainly deified after their deceaſe, as a recompence for civil or military emoluments derived from their atchievements of valor, or plans of policy to the country, which they adorned.

But nothing can more effectually confirm the entire derivation of heathen enthuſiaſm from conſiderations merely human, than the intercommunity of natural paſſions between gods, goddeſſes, and mortals; this promiſcuous indulgence

" Fate's high reſolve, "" thy boaſt the *filial* birth,
"" A more than rival of his father's worth."

may be concluded to have ariſen from permiſſion to the patriarchs (for the completion of the divine diſpenſations) of polygamy, with the addition of handmaids. But what was directed by Providence, as a ſettled and orderly eſtabliſhment amongſt his favored people, was conducted among the heathen deities, in the violence of brutality, rapine, and invaſion; ſuch were main rules of their actions; chief pillars of their religion. Senſual appetites were indeed ſtrong objects of heathen gratification, and they certainly operated with energy ſuperior to the ſo much argued efficacy of ſultry climes; for the licentiouſneſs of the deities was equally unrelaxed in the ſunburnt plains of Egypt, and on the ſnowy mountains of Thrace. So that polygamy (if the ſcholar prefers that more dignified name for indiſcriminate luſt) and polytheiſm, like deſpotiſm and popery, may be affirmed to ſubſiſt uniformly together. The perſuaſion of Mahomet, the groſſeſt mimicry of, as the moſt impoſing effrontery to our Chriſtian revelation, is built upon heathen frenzy uninfluenced by a ſingle law of juſtice, or humanity. His life was a continued ſcene of profanation and debauchery, of artifice and revenge; his ſole guide was paſſion; he aſſumes to himſelf the office and character of a prophet commiſſioned from heaven, and brandiſhes the ſword of murder againſt every one, who has underſtanding and ſpirit ſufficient to diſpute his divine or temporal authority. Fire, fury, and deſtruction are the proofs of his miſſion, and the conſtant words of his text.

Mr. Potter, in his dedication of Æſchylus prefixed to the verſion of that author, acquaints us that a Frenchman (ſurely a very ſtrange one) denies antiquity to have deified the dead. He, who can deny this, may be honeſtly preſumed either not to have read, or totally to have forgot the *exiſtence* of heathen abſurdities *at any period* of the world. The cuſtoms of Egypt, of Greece, and Rome, and the very being of idolatry are cloſely involved in the ſupport of ſuch deification.

" Though

" Though paſſion urg'd, his ſuit the god reſign'd,
" Suſpicious terror ſhakes his wav'ring mind;
" Leſt his the future ſon, in glory's hour
" Scourge of his reign, uſurper of his pow'r.
" A man I choſe thee firſt of mortal race
" To crown thy nuptials with the lib'ral grace
" Of honor'd children, at the welcome feaſt
" Invited gods the ſocial joys increas'd;
" Myſelf fair Hymen's hallow'd torch diſplay;
" To gild the ſacred triumphs of the day.
" Thine ear from me no wayward theme attends—
" When to th' Elyſian mead thy boy deſcends,
" Nurs'd by the Naiad's ſmile in infant age,
" Fed from thy breaſt, and tutor'd by the ‡ ſage,
" Know, 'tis decreed, oh! Colchian maid, thy love
" The thrilling tranſports of his arms ſhall prove;
" Thy future daughter claims my Thetis' aid,
" Ev'n by thy Peleus ſought!—ah! why diſplay'd
" Thoſe beams of frenzy flaſhing from thine eyes?
" Fierce Até 'hot from hell' fatigues the ſkies *!

‡ Chiron, preceptor of Achilles.

* Ἀάσθη '*ſhe* has ſinned,' precedes this concluding thought of the text. *She*—Medea. Juno in this paſſage ſeems to have made uſe of a pious fraud to compaſs her intentions; but it appears rather barefaced: for Medea was old enough to be mother of Achilles now almoſt newly born; and Medea never came to be his wife. I believe it, from the conduct of Thetis with reſpect to her ſon ſubſequently introduced, to ſignify the adoption of Egyptian magic by the Greeks. How could Apollonius mean to ſignify, that a ſon of Peleus ſhould marry Medea?

" I deem, that Vulcan, as my will requires,
" His blaſts impriſons, and ſuſpends his fires;
" I deem, oh! Æolus, thy mandate binds
" The giddy whirl of thy relenting winds;
" Loos'd the ſoft zephyr; his the breeze, to court
" My gallant wand'rers to Phæacia's port:
" Oh! plan their ſafe return! thy only fear,
" Where rocks their heads o'er madden'd billows
" rear.
" Yet—ALL the Nereïds, and thyſelf control;
" Oh! ſave my vot'ries of deſpondent ſoul!
" Save them, my Thetis, from Charybdis' pow'r,
" Nor tide abſorb them, or the gulph devour!
" Nor they fell Scylla's dread receſs purſue,
" Auſonian Scylla, ruin's *wreck-ful* view!
" From Phorcus ſprung, and Hecat's midnight
" flame†,
" Scylla, whoſe earlier boaſt Cratæa's name.
" Leſt

† Hecate receives the appellation of 'night-wanderer' from her being the moon, who, together with the prieſteſs, preſided over the magic myſteries always celebrated at night. As to Scylla and Charybdis, the firſt ſeems from Apollonius to be the rock, and the laſt the whirlpool, which ſurrounded it. Scylla is by many mythologiſts repreſented to have been daughter of Niſus, king of Megaræ, who cut off the lock of her father's hair, the palladium, if we may be allowed the expreſſion, of his country, and gave it to Minos. Apollonius makes her daughter of Phorcus. Theſe prodigies, which muſt have infuſed the greateſt terror to earlier navigators, par-

" Left with their horrid fangs' wide-open'd force
" They whelm my chosen *train*; the vessel's course
" *There*, Thetis, guide, nor mourn the scantier
" space,
" *Where*, safety's track, no perilous scene *they*
" trace."
She ends; and Thetis thus; " Thou rolling fire,
" Thy fury check; ye storms, your rapid ire,
" Mine the bold promise, Zephyr's genial gale
" Spite of the surge shall speed the prosp'ring sail.
" Lo! the glad hour! my anxious task to stray
" For kind'red aid th' immeasurable way;
" To urge my sisters, by the billowy main,
" Where the stretch'd halsers own their solid chain,
" When beams the smile of dawn, with social care
" To plan the wish'd return."—The realms of air
The goddess cleaves, and bursting to the deep
From the wild whirlpools, where her Nereïds keep
Their coral court, she calls the sister-friends:
Each at the sound the council'd state attends—
She speaks, oh! queen of heav'n, thy dread com-
mand,
Wing'd to Ausonia's flood th' obsequious band.
Swift as the light'ning's eye, or solar beam,
In eastern climes whose orient splendors stream,

particularly to superstitious minds, were situated between the coasts of Africa, and those of Italy. Each the region of incantations.

Im-

Impatient o'er the wave her flight ſhe ſpeeds,
Where to Tyrrhenian realms, Ææa, leads
Thy circling ſhore; in leiſure's active joy ‡
Around the bark the careleſs hoſt employ
The quoit's whirl'd paſtime, or the whizzing dart:
Intent ſhe ſnatch'd the partner of her heart,
Her Peleus by the hand, (to his alone,
For not to other eyes her preſence known)
And thus accoſted—" On Tyrrhenia's ſoil
" No more calm dalliance ſpurn the victor's toil!
" Ere wakes Aurora, Juno's guardian aid
" To looſe the halſers from the bark diſplay'd
" Invites; obedient to th' eternal queen
" Old Nereus' daughters (ſuch her will) convene,
" The bark *they* reſcue from the 'wand'ring rock';
" There wing the path of Fate, nor dread the
" ſhock!
" Yet from thy hoſt my radiant form conceal,
" While with my nymphs I ſue the gen'ral weal;
" Fix'd be thy mind, nor heedleſs of my rage
" Dare, as thou once haſt dar'd, my frown engage."
She ſaid, and plung'd into the depths below.
But Peleus' ſoul indulg'd ſeverer woe;

‡ We may in this humble picture of 'l'oiſiveté militaire' trace the real origin of ſeveral ſports, conſtituting more determined national emulation exhibited in the Grecian games. No palace had been erected, if the cottage had been unknown!

" Ne'er

Ne'er had his rapture gaz'd on Thetis' charms,
Since firſt her vengeance loath'd his widow'd arms;
Thou infant innocence, thou ſource of ſtrife,
Yclad in mortal fleſh thy *filial* life *,

Her

* Whatever might have been the mythological foundation of this conduct from Thetis to her offspring, one moral ſentiment occurs not unuſeful to more modern ages; the diſſenſions ariſing from diſparity in marriage engagements. However to keep to the point of hiſtory; the Greeks, if not a colony of Egyptians, or Ethiopians, a branch of the ſame heathen oak) yet at leaſt may be concluded from this union to have had early intercourſe together, ſometimes amicable, as at other times hoſtil; Thetis is a ſea goddeſs, all ſuch intercourſe having been originally obtained by voyages; Peleus is a warrior, the genuine character of a Greek. Thetis was a magician, and diſappointed at the mortal exiſtence of her ſon took the violent precautions in the text to make him, like herſelf, immortal. No wonder that her huſband, unacquainted with magical operations, as with her intentions, was alarmed at a proceſs, which appeared to menace the deſtruction of his child. From the immediate diſmiſſion of this child to the Naiads, and his ſubſequent pupilage under the venerable Centaur (an emblem of his early nurture both in arts and arms, a compliment no doubt intended to the governments of Greece) we may eſteem the parents to have differed in their ideas of his future education; and this may be confirmed by Peleus's conduct in thus placing him, where the Grecian Jupiter had been educated before, in the iſle of Crete. The myſterious application to fire has a direct connection with the ancient Egyptian worſhip; the ambroſia alludes to the heaven of Egyptian imagination; it may be not improbably conjectured, that the act of this goddeſs, by dipping her ſon in the river Styx immediately after his birth, as it certainly muſt have ariſen from the ſame principle with, was borrowed from the

preſent

Her taſk maternal 'mid th' incumbent night
Inflam'd thy tender limbs with ſacred light;
Each day th' ambroſia's ſweets enlarge his breath,
'Gainſt age a refuge, and a ſhield from death.
The father marks, while writhing 'mid the fires
His boy of love (for ſuch the dread!) expires;
Springs from the couch, and loſt in horror cries,
A fool of fools, and ign'rant of the ſkies.
Pierc'd by his voice ſhe drops the clam'rous child,
Wing'd as the tempeſt, as the fancies wild
Of reſtleſs dreams, ſhe quits the nuptial dome,
Sinks to the deep, nor more reviſits home.
Pierc'd to the heart, where keen afflictions reign,
He ſpeaks her mandates to th' aſſembled train,
Stretch'd o'er the couch the calm repaſt they court,
From toil their reſpite, and their reſt from ſport;
Then drop, ſo cuſtom'd, to repoſe—the day
Gleam'd o'er the brow of heav'n a dawning ray,
Awak'd the breezy Zephyrs from their ſleep,
The ſtrand they quit aſcending o'er the deep,
Each oary ſtation ſought, with cheerful ſound
Drag the huge anchor from its ſeat profound,
With arms rich-furniſh'd, as the cauſe requires;
The ſwelling canvas to the clouds aſpires,

preſent paſſage of Apollonius. The origin of that infernal river flowed from the country of ſuperſtition, chimæra, and inchantment.

Faſt

Faſt-bound the ſails' proud ſummit *: blithely bore
The temp'rate gale their Argo from the ſhore.
Ere long ſurvey'd the flow'r-enamel'd iſle
Where, ſoft, mellifluous, flow with luring ſmile
Thoſe *ſtrains*, ye ſirens, Acheloüs' joy,
Rank *poiſon* to the mariners' employ,
Who tend the cordage;—daughters of the *muſe* †,
Whoſe matchleſs charms the † river-god purſues
In thoſe gay moments, when the choral nine
Tun'd to thy virgin-fair the note divine,
Auſpicious Ceres!—part the winged race;
And part (in union ſtrange!) the female grace.
High on the cliff, whoſe verdant ſlopes command
Th' emboſom'd bay, the traitrous minſtrels ſtand;
From many a wretch the wiſh'd return to wreſt,
Worne with envenom'd arts the feſt'ring breaſt.
Fond-trilling to the hoſt their accents raiſe
The dulcet melody of melting lays;

* Cornua antennarum in Virgil's Æneid is a literal verſion of the text. Horns fixed upon the head of the ox, the animal moſt familiar to the general obſervation of every ancient people, as conſtantly employed in ſacrifices, were figuratively applied to repreſent the utmoſt hight of inanimate objects: hence the ſcriptural phraſe, 'bind the ſacrifice with cords, yea, even unto the horns of the altar,'

† The Sirens, ſaith the text, were daughters of Terpſichore and Acheloüs, who became enamored of her, while herſelf and the other Muſes were entertaining Proſerpine with ſongs.

Scarce

Scarce from the beach the halſer's force withheld,
When he, fair harmony's enthuſiaſt, ſwell'd
Each nerve, that vibrates on the ſounding lyre;
The meaſures' quick-revolving burſts inſpire
The living chords; a more than mortal ſtrain
Fills the ſooth'd ear, and drowns the *virgin-train*.
Daſh'd from the bark the roaring ſurge divides;
The frolic Zephyrs waft her o'er the tides;
Their muſic dies upon the gale!—no more
Teleus' brave ſon reſiſts the thrilling ſtore,
His ſoul all love-ſick with the ſiren-ſong
Plung'd in the deep he ſeeks the murd'rous throng,
Amid the wild flood toiling; piteous ſtate!
Wretch ne'er returning from the ſurge of fate,
Had not Erycia's queen, whoſe wiſh to ſave,
Freed the toſs'd ſtruggler from the faithleſs wave:
Spontaneous mercy! fix'd his future ſeat,
Where ‡ ſky-prop'd hills the ſubject valley greet.

They

‡ The promontory of Lilybæum, whither Venus was going at this juncture. It was her occaſional place of reſidence, in her way to which ſhe paſſed by Eryx (Eryſia) a city of Sicily in which as goddeſs of love ſhe was worſhiped. On the ſtory of the Sirens it may be obſerved, that as in the epiſodes of Amycus, the Harpies, Æëtes, and ſimilar characters the Argonauts experienced the violation of thoſe laws of hoſpitality held ſacred among the Greeks, a violation attended with the moſt unrelenting ferocity of oppoſition, ſo in this picture of the Sirens may be traced a temper equally inhoſpitable, of a people, who practiſed the arts of treachery to gain the point, at which

They lent the tributary ſigh, and paſs'd
The realm of horrors, horrors ſtill to laſt,
Peſts of the ſurge, and frowning o'er the courſe—
—The ſnow-cliff'd Scylla rears her tow'ring force,
Charybdis' whirlpool heaves the boiling foam,
A din inceſſant; mid the billowy dome
Low'rs with inſidious rage the 'wand'ring rock'
The weary'd ſailor dreads the fatal ſhock
Loud-thund'ring! while above with monarch-claim
Rolls from the cragged hights the ſpiry flame *,
And wraps the blazing ſteep; the vaniſh'd glare
To fumes of *ſmoke* reſigns the duſky air,
Which blot the ſun; thy toils, oh! Vulcan, end,
And ſultry vapors from the deep aſcend.

which the others aimed in the ſpirit of barbarity. The Amazons, amongſt whom our voyagers landed, are recorded by the Greeks as a race of females, whoſe complection was fierce and martial; though they acquitted themſelves in a more peaceable manner with reſpect to the Argonauts. But this *latter* conduct aroſe from their dread of THOSE men, from whom they had precipitately departed, and whom they expected daily upon their coaſts as invaders. Fear induced them to protect the *Greeks*; and the amity with which *they* were received and cheriſhed is ſtrongly figured by the amorous indulgence, with which they *mutually* ſolaced their moments in that country.

* This is a conciſe deſcription of a volcano and its effects; the appearance of the fire and ſmoke alternately ſucceeding muſt have fixed ſtrong impreſſions upon minds prepared by ſuperſtition of a largeſt ſize to receive ſuch in the extreme. They would immediately conſtrue the objects upon principles of religious enthuſiaſm.

Great

Great Nereus' daughters o'er the ſurge diſplay'd
Ruſh various; panting worth diſtreſs'd to aid
The rudder Thetis graſps; and guides the train
Safe 'mid the ſolid mountains of the main.
As round the bark, in gambols' awkward play
Fond dolphins crowd, attendants of the way,
From head to ſtern the ſportive toil employ,
Now claſp the ſides, the ſailor's tranſient joy,
Thus Argo marks the fair-collected heap:
By Thetis' arm control'd the raging deep.
Now to the floating maſs the warriors haſte;
Their path the lovely-beaming ſea maids trac'd,
Ev'n to the poliſh'd marble of their knees
Upheav'd the linen's fold, with native eaſe
Round the drear cliffs, amid the toſſing flood,
Promiſcuous order, ply the work of good:
Borne on the ſurge ſublime while Thetis bounds;
The wild ſtream burſting o'er the rock * reſounds.
At once a loftier ſlight the virgins bear,
Each living mountain hovers in the air;
Now rudely daſhing in the ſurge ſubſides,
Incumbent o'er their heads the thund'ring tides.
They, lovely fair, fair as the virgin-band,
Whoſe charms collected on the ſea-girt ſtrand,
Girt to the waiſt from either orb of ſnow
Quick-panting, heave the ball in ſportive ſhow;

* Επιγαγχλάζεσκεν in the original is an expreſſive word, whoſe ſound may be aſſerted 'an eccho to the ſenſe.'

From

From hand to hand revolves its ample round,
Still rais'd aloft, and ſtranger to the ground,
Thus, as by turns a ſmile each Nereïd gave,
She bore the bulk of Argo thro' the wave,
And ſafe from rock, and ſafe from whirlpool bore;
Though billows fiercely foam, and proudly roar—
Above the ſtorm-beat cliff the † monarch tow'rs;
His ſhoulder pond'rous on the mallet low'rs
Prop'd—o'er the ſea-maids fix'd his am'rous gaze;
While wrap'd heav'n's empreſs 'midſt Olympus' rays
Soothes her lov'd Pallas with a fond embrace;
Her ſoul yet ſhudd'ring for the favor'd race.
Long as the vernal hours their beam extend,
So long fair Thetis' ſacred toils befriend;
Careleſs the bark each rock's rough din diſdains:
Again auſpicious o'er the canvas reigns
Soft Zephyr's influence, by the hallow'd mead
Wing'd where Trinacria's verdant treaſures feed
Thy lowing habitants, thou ſource of light,
In ſweepy ſemblance of the corm'rant's flight
The virgins ſeek the gulphs; thy ſmiles of love
Their boaſt, each mandate clos'd, thou bride of Jove.
Sounds from the fleecy flock their ears invade,
The lowing kine deep murmur o'er the glade,

† Vulcan in the text. The very coaſt ſpecified by Apollonius familiarizes the idea of his alluſion to ſubterraneous fires burſting from the ſides and crater of its mountains; ſuch diſtinguiſh the country in the preſent periods!

Thou, child of Phœbus, tend'ſt them, as they rove,
Playful and free, the dew-beſpangled grove,
Stretch'd from thy lifted arm the ſilver crook;
The herd, oh! ſiſter, owns thy guardian look,
The ſtaff thy ſceptre, from whoſe arching head
Pois'd in thy arm the † brazen flaſhes ſpread.
The hoſt ſurveys *them*, as *their* footſteps lead
To plain wide-op'ning, or ſequeſter'd mead,
Or the pure fount ſerene; nor *theirs* the hide
Of hue obſcurer, but the ſpotleſs pride
Of milky white; and dazzling to behold
Their majeſty of antlers tow'rs in gold.
Ere frown the nightly ſhades, they paſs the coaſt,
Returning eve receives the joyful hoſt
‡ On Ocean's cent'ral reign; Aurora's ray
Crowns with a ſmile, and guides their onward way.

† Ὀρείχαλκος ſpecifies a metal, here tranſlated by braſs, with which the *tops* of paſtoral ſtaffs were bound. Servius's remark on the metal may be urged; he thus deſcribes it. 'Terra ex incendii calore deſudâvit metalla, inter quæ orichalcum pretioſius.' Serv. ad. 12. Æn. This metal, when employed to the herdſman's ſtaff in theſe earlier times, can be preſumed to have been but rudely worked. It was long before it ſeems to have been uſed in more refined inſtruments. Horace is well known to ſay that in ancient days 'tibia non *ut nùnc* orichalco vincta, tubæque Æmula.—I take it at the later period to have been a mixed metal ſkilfully wrought.

‡ The original is λαῖτμα, uſually applied to a larger expanſe of ocean. The very words in the phraſe of the text are taken from Homer. Odyſſ. B. iii.

Where

Where ſprings Iönia's tide, th' emboſom'd iſle
With golden harveſts gives its plains to ſmile,
Whoſe boaſt Ceraunia's name, rever'd the place,
Where records old the ſacred *ſickle* trace,
Whoſe vengeful point (nor bluſh, ingenuous Muſe!
Tales of more ancient days the ſtrain purſues.)
Sever'd a father's *limb*, deriv'd *its* birth
(So others ſing!) from her, the yielding earth
Who op'd to genial fruits; of wealthy toil
The friend, ſhe plough'd, ſhe reap'd the favor'd ſoil.
Titanian teacher, Macris rous'd thy love,
The ripen'd ear thy ſage inſtructions prove;
Thence Drepane confeſs'd * Ceraunia's reign,
Your conſecrating nurſe, Phæacia's train,
Your's too celeſtial origin!—thy force,
Oh! Argo, weary'd from the wayward courſe,
Beſieg'd by perils furls the ſhatter'd ſail;
At once Alcinöus, and the ſubject hail,
Borne to their hallow'd rites, the ſpeeding *gueſt*,
And tranſports echo from each lib'ral breaſt

* The Ceraunian promontory more anciently fixed the name of the country in the text. It was afterwards altered to Drepane, from the very ſickle of Saturn, to obtain which from Vulcan Ceres voyaged into Italy, and taught the Titanians the art of ſowing corn. The fruitfulneſs of Italy gave occaſion to the fable. The ſcholiaſt farther acquaints us, that 'Macris was ſo called from Macris the nurſe of Bacchus.' She appears (ver. 1132. orig.) to have been daughter of Ariſtæus.

Of crouded citizens with ardor wild,
As flies a parent to the darling child;
Nor leſs the warrior-hearts with triumph beat,
Such as inwrap'd 'mid fair Hæmonia's ſeat
Would prove th' accompliſh'd wiſh—to arms, to arms
Rings the loud cry; lo! thund'ring to th' alarms
The Colchian myriads rous'd to vengeance flock;
Wide o'er the Euxine 'mid Cyanea's rock
Indignant their purſuit; for thee they roam,
Unhappy princeſs, to a father's dome
Their rage would ſnatch thee!—inſtant they demand,
Or murd'rous battle dyes the ravag'd *land*;
There fix'd the ſcourges of Alcinöus' pow'r:
Erelong their monarch threats deſtruction's hour!
Alcinöus ruſhing checks the rapid foe;
His—each ingenuous art the ſcene of woe
To bind in willing concord! ſuch the peace,
Fair Colchian princeſs, from the ſons of Greece
Thy blandiſhments would lure, fell terrors ſeize,
Thou claſp'ſt with thrilling hands * Areta's knees.

And

* Arete in the original is repreſented wife of Alcinous. Upon the fable of the *unnatural* conduct of *Saturn* to his father Cælus, reference may be had to the *former* deity in his uſual *character* of time, *whence* may ſeem to have ariſen an idea of the ſickle ſo conſtantly placed in his hands. Perhaps ſome change in calculation, with regard to time, ſome computed variation of the Grecian calendar, or otherwiſe, may induce

us

And, " Oh! attend! a ſuppliant's pray'r attend!
" Snatch'd to my ſire, and reft of ev'ry friend,
" To Colchos doom'd?—thyſelf of human race,
" With gen'rous pity thou, oh! queen, can'ſt trace

us to ſurmiſe, that reckonings, formerly eſtabliſhed, from a turn in the ſyſtem of affairs in which Greece was materially intereſted were abrogated for others. The ſickle may originally be eſteemed to have been placed on the principles of huſbandry and agriculture in the hands of our *old Italian*, ruler of the Roman 'Saturnia Regna,' (for Jupiter is recorded to have played the ſame trick to *Saturn*, with which this harſh *exciſeman* had before treated his father Cælus!) and from ſuch poſſeſſion Ceres conſiſtently applied for it to her own deſign of promoting cultivation. In the act itſelf committed againſt poor Saturn real hiſtory may ſeem contain'd. Saturn and Ceres alike direct us to Titanian ambition; to a picture of thoſe various prevailing paſſions, which by their conqueſts over the quiet admonitions of reaſon have, from the fall to the preſent moment, compaſſed every miſchief repeatedly encouraged, though repeatedly complained of by the world. By the cenſure of theſe paſſions, I mean their wanton abuſe, though for due employment of them we are indebted to Providence, who emplanted them in our nature, the ſubject of the Titanians has been explained to the glory of our holy religion by a maſterly writer, in the commendation of whoſe eminence I have frequently confer'd honor upon myſelf. By this violent exertion of children againſt their fathers we may perhaps be ſatisfied to conclude, that the period was put to their civil dominion, aud that the fathers thus incapacitated from raiſing up kindred rivals againſt their exiſting ſons were moreover baniſhed from their kingdoms. Atthis was puniſhed in this ſevere manner for his intercourſe with the wife of Saturn. No inconſiderable part of Jewiſh legiſlature related to the ſubject of incapacitations, ſimilar to theſe inflicted upon Cælus and Saturn.

" Wayward humanity! th' impaſſion'd mind
" Too raſhly ſprings, where clouds of error blind;
" Such thy Medea's path! thou ſource of light,
" Witneſs, I wooe not love's unhallow'd rite;
" * Night wand'rer of myſterious brow, atteſt,
" I join'd theſe ſtrangers with reluctant breaſt;
" Fell terror wing'd me from my native clime;
" I fled from danger, and avow the crime.
" What other will remain'd?—my virgin-truth
" Pure, and untainted as in earlieſt *youth*
" *Wrap'd* in a father's dome; thou know'ſt my
" pain;
" Soothe to my cauſe the partner of thy reign:
" Long life thy bleſſing with the proſp'rous hour,
" May children boaſt thy realm's unconquer'd
" pow'r!"

Thus humbled in the duſt ſhe weeps; the friend,
The warrior ſweetly ſued the ſtrain attend;
" Illuſtrious heroes, for yourſelves alone,
" So low'rs th' embattled toil, I heave the moan;
" By me, *thoſe* oxen to the yoke ye bound;
" By me, *that* iron harveſt of the ground
" Your valor reap'd; by me your boſoms burn,
" Woo'd to Hæmonia's ſmile the fond return.
" Snatch'd from my Colchos, and of parents reft,
" What gleam of hope to me, and mis'ry left.

* Hecate, the daughter of Perſeus is expreſſed in the original.

" By

" By me each comfort of your native ſeats!
" Each rapt'rous eye the father, mother greets!
" Urg'd by ſome god, from honor's radiant way
" With alien hoſts my hated ſorrows ſtray.
" Yet oh! your plighted oath, your faith revere!
" Avenger of the wretch Erinnys' ear
" Is ever open! heav'nly anger dread,
" If to a ſire reſign'd the daughter's head,
" To inſult doom'd--to death!—th' embattled wall,
" Nor ſhelt'ring fane,—yourſelves alone I call.
" Relentleſs, cruel who behold the ſcene!
" A princeſs ſuppliant to a ſtranger-queen!
" Stretch'd her wild hands, no counſel in her ſoul!
" —There was a time when valor's gen'rous roll,
" Each warrior panting for the prize, defy'd
" The world of Colchians, and their monarch's pride!
" But whence thoſe deeds of proweſs loſt to view,
" When theſe divided from the reſt purſue?"
Fond to relieve, as yielding to the pray'r
All, all inſpire oblivion of her care;
The ſharp ſpear brandiſh'd, unapall'd they ſtand;
Unſheath'd the falchion glitters in their hand;
Theirs ev'ry aid to boaſt!—'tis virtue's claim!
Their cauſe is glory, their reſolve is fame!
While flows the converſe from each ſadden'd breaſt,
Thyſelf, and occupations ſunk to reſt
Welcome the ſhades of night, all nature knows,
Oh! *man*, the happier moments of repoſe;

Not ſo the virgin! ſlumber from her eyes,
And quiet from her boſom rudely flies.
Thus watchful 'mid the gloom the houſewife's zeal
Spins the quick thread looſe-trembling o'er the wheel,
Claſp'd to whoſe ſide th' accordant offſpring mourn
A widow'd mother, and themſelves forlorn;
Adown her cheek the tides of anguiſh flow
Whelm'd in the depths of unremitted woe;
Emblem of her, whoſe beauties bath'd in tears,
Whoſe heart affliction's ſober liv'ry wears.
Wrap'd in his palace-walls the monarch ſought
The cuſtom'd chamber in a maze of thought;
His bride of ſpotleſs virtue joins thy theme,
Oh! Colchian princeſs, ere the midnight-dream;
And thus to pity's lore her accents move
The youthful huſband of her virgin-love.
" Friend of my vows, oh! burſt the Colchian
" chain,
" That threats the royal fair! 'tis Minyas' train
" Demands thy ſuccor! to our fav'rite iſle
" How near lov'd Argos' and Hæmonia's ſmile!
" Not ſuch Æëtes to our records known,
" And yet unſeen the ruler of the throne;
" While ſhe, ſad princeſs, (thou the ſuppliant
" bleſs!)
" Has thrill'd theſe heart-ſtrings with her deep diſ-
" treſs;

Oh!

" Oh! lead the wand'rer from a ſire's alarms!
" —Much ſhe hath err'd! her guilt th' envenom'd
" *charms*;
" Gifts to the chief they cruſh the monſter ire;
" And thence (for ills their kindred ſwarm inſpire,
" Such, error's fertil courſe!) in flight ſhe drowns
" The crime, here ſhelter'd from a father's frowns.
" He (Fame reports!) has pledg'd his faith—his
" life,
" Return'd to crown the virgin in the wife!
" Nor thou, my ſov'reign, by th' unworthy choice
" With perj'ry load his oath's ingenuous voice;
" Ne'er to th' avenging ſire a daughter yield:
" What parent's ſmiles would filial error ſhield!
" Such * from the friend, and father, mis'ry's ſtate!
" Nymph of the many-blooming form, thy fate!
" Thee * Danaë, thus a ſire's reſentment bore,
" Amid the ſullen ocean, far from ſhore!
" *Pierc'd* by the brazen ſpur, unmanly ſpite,
" * Thou from a daughter wreſt'ſt the viſual *light!*
" Still

* 'Nycteus father of Antiope' (ſaith the ſcholiaſt!) 'of whom Jupiter being enamor'd transformed himſelf into a ſatyr and enjoyed her. She fled from the menaces of her father to Sicyon, and when delivered of Zethus and Amphion placed them in Cithæron under the care of an herdſman. Nycteus died ſoon after of grief.' Concerning Danaë, the ſcholiaſt refers us to the ancient ſtory from Pherecydes, that 'Acriſius married Eurydice of Lacedæmon, from whom ſprang Danaë; the father conſulted the Pythian oracle on account

" Still doom'd affliction's victim to complain,
" And plunge in horror's dungeon † graſp the
" chain !"
Soothing ſhe ſpeaks, and wins his melting ſoul;
Arous'd the dictates of his prudence roll.

count of his diſappointment that the child was not male. He was anſwered, that his daughter would produce a ſon by whom he ſhould himſelf periſh.' Then follows the brazen chamber,' the appearance of 'Jupiter in a ſhower of gold,' with the 'father's confinement of herſelf and ſon in a cheſt, and expoſal of them to the ocean.' The laſt ſavage parent upon the liſt is Echetus, whom the ſcholiaſt compliments from Homer with the title of exceeding devourer of crude fleſh.' Homer likewiſe, in his Odyſſey B. xviii. ver. 115, places the wretch in Epirus, which ſpecifies that portion (ἤπειρω) of the Grecian continent, ſituated between Macedonia, and Achaïa, and in the vicinity of the Ionian ſeas.

Ἀνάξομεν Ἠπειροῦδὲ
Εἰς Ἐχέτου βασιλῆα, βροτῶν δηλήμονα πάντων,

Thou worſt of mortals 'mid Epirus' reign
Shalt join this miſcreant to thy ſubject train.

The words are placed in the mouths of Penelope's ſuitors, expreſſing their contempt of Ulyſſes, immediately before the conteſt between that heroe, then unknown, and the 'ſturdy beggar' Irus.

In the ſame book, ver. 85. This Echetus is deſcribed as a monſter;

Ὃς ῥαπὸ ῥῖνα τάμῃσι, καὶ οὔατα πηλεῖ χαλκῳ.

† The original is very ſtrong; αλιτρέυω, molo; it is no other than barbarity itſelf, applied to a living object,

'Grind the face of the poor.'

" Arete,

" Arete, yes! theſe Colchians from my coaſt
" Our arms could baniſh, and releaſe the hoſt,
" Whoſe care, the maid, we love;—yet Juſtice
" awes,
" And pious rev'rence of th' eternal laws!
" But why Æëtes' menac'd frown deſpiſe?
" Their cauſe it fits not; if Æëtes riſe,
" *Whoſe* pow'r tranſcends his own? deſtruction's
" war
" To Greece may wing, for vengeance travels far.
" Now hear the fix'd reſolve, that mans my breaſt!
" Nor truth be veil'd! oh! hear it, as the beſt!
" Hence be the will the virgin's filial charms
" To keep injurious from a father's arms!
" Her faith if Hymen's ſocial fetters bind,
" Thoſe charms, an huſband's, be to him reſign'd!
" And ſhould a mother's burden grace the bride,
" The helpleſs infant be to foes deny'd *!"

He

* The foregoing examples of 'ingenious malice' may be aptly contraſted with the temperate conduct of Alcinoüs; the author not improbably thus deſigned them. The firſt are a mixture of injuſtice and violence; the laſt is the fountain of Juſtice itſelf. We have been recently aggrieved by inſtances of children riſing againſt, and inflicting puniſhments upon their parents; ſtill more recently of parents exerciſing as whimſical cruelties againſt their children. The preſent rule of action becoming other characters beſides thoſe of heathen principles admits not the violation of a father's, or of an huſband's rights, and promiſes protection to infants; and the reaſon weighs equally with the ſentiment, 'reverence of the

He ends; and ſoftly ſinks to ſweet repoſe;
Full through each thought her cautious counſel flows;

She

the eternal laws enjoined by divine authority.' From this conſideration we may underſtand an opinion, before ſubmitted, to be confirmed; that they, who were actuated by a ſpirit inhoſpitably ſevere, even independently of connection in point of kindred, as in theſe later inſtances of reciprocal vengeance from father to child, and from child to father, ſet up their ſtandard againſt the gods of their country. In the ages of barbarous heroiſm, when rapine, debauchery, and every exceſs of uncontroled paſſion characterized national eminence, ſuch atheiſtical diſpoſitions could not fail to have abounded. The ſeverities of Nycteus, Acriſius, and Echetus, were meant in defiance of celeſtial will; that of Acriſius in particular, who was acquainted by his daughter, that Jupiter was father of the children, whom ſhe had lately borne. It may be however after all apprehended, that theſe fathers acquitted themſelves conformably, if we take an hiſtorical ſurvey of theſe matters, with the laws of their reſpective countries; laws affixing certain puniſhments to certain crimes in every ſtate emerging into order, and civilization. If we take the conduct of father to child, and vice verſâ, in a view merely political, may we not advert to the jealouſy (that equivocal paſſion, which once inflamed burns with a luſtre rarely extinguiſhable in the moſt generous boſoms) feſtering in the vitals of heathen antiquity? This paſſion, ſpur'd on by ambition, is the ſource of diſtractions prevailing moſt where affection ſhould be moſt extended. A ſpecies of *frenzy* well known, while the *fit* is *in force*, to profeſs extreme abhorrence of thoſe, whom every tie of reaſon and *connection* directs us more cordially to eſteem. Stepmothers (a proverbial title for the moſt abandoned criminals of ancient periods) aggravated too familiarly the father againſt his child. Hence we read the bloody records of perjury, and diſhonor, of private accuſations, and public carnage, (for the moſt infamous

cauſe

She quits the nuptial couch, along the dome
Sprung from their ſleep th' attendant vaſſals roam
True to a miſtreſs' ſmile, her whiſp'ring voice
The herald ſummons; this, her ſov'reign choice,
Ingenuous artifice, that Jaſon's love
Wrap'd with the fair the nuptial rapture prove!
In vain were woo'd Alcinöus' will! 'tis paſs'd!
" If yet, he cries, the virgin moment laſt,
" Seek ſhe a father, her's the nuptial heart,
" No force compels their wedded loves to part."
She ſpake; and iſſuing thro' the chambers' round
He wafts to Jaſon's ear the welcome ſound
Of ſpotleſs counſel; in embattled pride
The watchful warriors by the veſſel's ſide
Hail the fond tidings; where the city-tow'r
O'er hangs the port, he ſpeaks the nod of pow'r;

cauſe never fails to have its advocates!) and laſtly of convulſions, frequently uncloſed but with the deſtruction of ſtates. As if from the preciſe *point*, in *which* paſſion has once *croſſed* reaſon, the two *lines* gradually continued to enlarge their ſeparation!

' Soldier, I had arms;
' Had neighing ſteeds to whirl my iron cars,
' Had thrones, dominions; doſt thou wonder, Roman,
' I fought to ſave them?'

Thus ſings our expreſſive bard, in the perſon of Caractacus, addreſſing his Roman conqueror! and the latter, had he known the 'happier talent' to conquer himſelf, might as conſiſtently have aſked his captive, how he could wonder in his turn, that a Roman ſhould fight to obtain them.

Each

Each heroe kindles, as the ſtrains inſpire
The theme congenial with his ſoul's deſire.
Mix'd the full goblet to the pow'rs divine,
A tribute due, the victim to the ſhrine
Borne with accuſtom'd rite, at once they ſpread,
'Mid night's deep gloom, the virgin's genial bed,
Spread in the cavern Macris' favor'd ſeat,
Sage * Ariſtæus' joy, the honey'd ſweet

Who

* The hiſtory of Ariſtæus is with all the elegance of mythological erudition deſcribed by the ſcholiaſt in his remark upon ver. 500. orig. under the article of Eteſian gales, B. II. As to Ceres, who ſeems from the mention of her favorite Macris to be intereſted in the legend of Ariſtæus, Sir Iſaac Newton informs us, that ſhe was 'a woman of Sicily, who, in ſeeking for her daughter lately ſtolen, came into Attica, and there taught the Greeks to ſow corn,' A°. ante. Chriſt. 1030. She firſt taught the art to Triptolemus, the young ſon of Celeus king of Eleuſis. 'Hence,' continues that writer, 'ſhe was deified after death.' And hence, it may be added, her myſteries derived their original celebrations in Eleuſis; however, in ſubſequent periods, abuſes might, as uſual with all religious heathen ceremonies, have crept in, and added a more ſolemn gloom of horrid ſignificancy to rites, the more ſtudied concealment of which became requiſite from the intruſion, and increaſe of ſuch abuſes. The theft of the daughter of Ceres was congenial with the plundering ſpirit of mythological adventure; the more literal part of the ſtory is a compliment to Sicily, the fertility of which was proverbial, as well as ſovereignly uſeful to the continent of Greece. Phæacia likewiſe abounded in fruits of the orchard; a figure (particularly if we form our ſentiments upon the preſent epiſode of Alcinoüs) of the proſperity ariſing from harmony of government. This country, we may reflect, ſpontaneouſly

Who cull'd induſtrious, and, invention's toil,
From the rich olive *form'd* the treaſur'd ſpoil;
Thy offspring, Godhead, ſprang from Nyſſa's plain
* Her fondneſs foſters 'mid Eubœa's reign,

His

taneouſly produced its fruits in luxuriant abundance; a felicity alluding to the enjoyment of every bleſſing by a people, where the ſovereign, like Alcinoüs, is a model of civil virtues.

It may be ſatisfactory to obſerve, that Sir Iſaac Newton's computation of ancient periods of Greece is reconciled by the ſcholiaſt upon Homer, added to the authority of the moſt indefatigable Barnes; who (as Dr. Harwood, in his Catalogue of *Claſſical* Editions, acquaints us) 'ſpent his fortune in his edition of Homer.' Theſe agree, that Echetus, Alcinoüs, and Arete all ſurvived beyond the deſtruction of Troy from the days of the Argonauts. Troy was taken, according to our excellent mathematician, in the year before Chriſt 904: thirty-three years after the commencement of this expedition. Alcinous is deſcribed by Apollonius in the bloom of youth, when the Argonauts are greatly advanced in their return to Greece; and himſelf, with Arete his wife, no leſs than Echetus, may in the courſe of nature be conſiſtently underſtood to have ſurvived, till the return of Ulyſſes into Ithaca.

* Macris received and nurtured Bacchus, ſays Hoelzlinus, in the region of Eubœa, after he had been ſtruck with lightning. This perhaps may appear rather a ſtrained comment upon the paſſage of the text. As to the Eleuſinian myſteries, they are authentically concluded by Sir Iſaac Newton to have been ceremonies inſtituted in honor of the perſonage, who infuſed a ſpirit of agriculture into Greece. From the labors of the field the primary accommodations to the ſubſiſtence of mankind are evidently produced; no wonder that the ſuperſtitious Greek termed the viſible effects of ſuch labor ſupernatural; this ſuperſtition prevented them from imputing the

effects

His parch'd lip cheering with mellifluous dew,
When Hermes from the flames the victim drew;
Indig-

effects to their genuine cauſe, the divine unity; to the purity of whoſe nature, and to the ſublimity of whoſe operations they were ſtrangers. The corporeal and oſtenſible author in their enthuſiaſtic ideas, the improver in hiſtorical conſideration of the plenty and comforts ariſing from cultivation was deified. Eleuſis is recorded to have made the moſt effectual and rapid ſtrides in this branch of civilization, at once beautifying the appearance of the earth, and promoting the welfare of its inhabitants. The Greeks could not fail to ſee, and to be conſcious of the bleſſing, and a myſterious devotion was the tribute to Ceres for theſe ſervices, conveyed under a veil of myſtery, in as much as they could not account for the progreſs of nature from the ſeed ſown to its maturity in the ear.

Such conſideration purged from its impurer mixtures would be no bad leſſon to our deiſtical buffoons in *logic*, *metamorphoſing* the unprincipled divine into the ſophiſtical lawyer, when they argue that more internal myſtery 'the connection of ſoul with body.' How (cry they in triumph!) can we reconcile ſuch connection between exiſtences in their natures ſo contraſted, as fleſh and ſpirit?—How can, we may reply, a connection be reconciled between a clod of earth and a grain of corn? Senſible experience inſtructs us, that this grain becomes vivified by a due adheſion to the clod; but from what *principles* may it have pleaſed divine Providence gradually to add to its ſtature, till it produces a multiplied portion of the very ſame grain, from which the ſtalk itſelf, and root, were primarily derived? Our acute deiſts would be little contented to remain without 'bread' till they could philoſophically determine the ſeparate ſtages of its proceſs from its origin in the ſeed, to its perfection from the oven.

The exiſtence of ſoul with body is evinced by the very capacity of reflection; if man reaſoned from matter, the ſpeculation upon his mental faculties would be ſolely adapted to the

anato-

Indignant Juno ey'd the gen'rous ſmile,
And baniſh'd Macris quits her native iſle,
Thence, ſoft Phæacia, to thy verdure roves,
And ſcatters bleſſings o'er the land ſhe loves.
Th' imperial couch the ready handmaids grace;
The hide refulgent o'er its folds they place,
Illuſtrious glory of the nuptial hours;
Each ſnowy boſom heaves with bluſhing flowers;
Their ſteps reflected, as they ſtalk to ſight,
Such from the fleecy gold the flame of light!
Though keen the wiſhes of their eyes, they ſtand
Eager to gaze, nor ſtretch the longing hand.
Theſe ſhone, fair daughters of Ægea's flood;
Theſe, Melitæia, haunt thy mountain-wood;

anatomiſt; and religion would be unconcerned in the enquiry. But the deiſt ſuffers not ſuch a deprivation; he cannot ſurely be induced to reſign at once his darling natural religion; neither would his pride permit him to ſurrender a privilege, to which he only alas! can lay claim from ſcriptural indulgence; that of being 'lord over the beaſts that periſh.' But with what propriety can man aſſume ſuch a right, or rather, how can it (I would ſpeak with the moſt humble deference, where the divine Author of our nature ſtands in queſtion!) conſiſtently be given to him if he is put upon a level with theſe beaſts? He poſſeſſes (I ſpeak to Chriſtians, at leaſt nominal ones) the moſt faithful, undeniable records of a reſurrection actually ſeen, and teſtified by thoſe, who beheld it; and if he, like a petulant fellow in authority, ſomewhere mentioned, deſires to be ſatisfied by a perſonal view of ſuch event, his ſcepticiſm, on ſuch view, would be turned into evaſion.

Thoſe wooe the darkneſs of the level grove;
To crown their Jaſon's bliſs the will of *Jove*;
So pray'd th' eternal *queen!*—the cave of Fame,
Ev'n now reſounding its Medea's name,
Speaks the fond pair with mutual rapture bleſs'd,
Wrap'd o'er the couch of love the fragrant veſt.
Now rear the Grecian *hoſt* their brandiſh'd arms;
And brave the myriad-foe to war's alarms,
For lo! the gath'ring ſtorm!—*each* verdant head,
Gay with the wreath's luxuriant foliage ſpread,
While Orpheus ſweetly trills the genial lyre,
Thy joys, fair Hymen, choral praiſe inſpire,
Nor, where thy ſmiling bow'r, oh! monarch, glows,
Was Jaſon's wiſh to pluck the virgin roſe;
His bliſs ſuſpending, till Iölcos' home
Reſign'd an offspring to his father's dome;
Thus will'd the maid!—the luring inſtant calls;
—Thee, many-ſuff'ring man, what ill befalls!
Ne'er climb thy * due-feet Happineſs' proud hill;
Ere clouding woes the fair horizon fill:
Their dread, while thrilling ſweets the moment wing,
Unratify'd thy faith, Ceraunian king!
Now orient dawn ambroſial light diſplays;
Night's ſullen darkneſs drops before her rays;

* Apollonius's ὄλῳ ποδὶ may ſeem not improperly rendered by Milton's 'due feet,' though applied by the latter upon a different occaſion.

The

The winding ſhores a ſmiling proſpect yield,
Clear'd from the dews each pathway of the field;
A buſy noiſe pervades the ſtreet; the train
Throng to the round of care the city's reign:
From far the Colchians rouſe th' embattled ſound,
Where ſea-encircled Macris owns her bound *.
True to his plighted faith the king reſign'd †
The promis'd ſentence of a ſpotleſs mind;

Firm-

* The city of Macris was ſituated, according to the ſcholiaſt of Apollonius, 'near the Cherſoneſus;' this critic affirms the city to have been placed oppoſite to that of Corcyra, and that the Abantians, its inhabitants, after the deſtruction of Troy gave to it the name of Macris. Eubœa was ſituated between Attica and Theſſaly. The Argonauts are now in the vicinity of Peloponneſus.

† This picture of Alcinöus conveys the genuine dignity beſt ſuited to a princely diſpoſition. Fixed to the unbiaſſed laws of equity he diſclaims the ſordid character of partizan; no *head* of a faction, and no dupe to an enemy. The ſurvey of the Grecian heroes by the multitude, the curioſity of the women, the religious officiouſneſs of the peaſants in their humble offerings, the tributes ſhed by the virgins of more *ornamental* riches devoted to the *perſon* of the bride, together with the ſelection of Orpheus by general obſervation, and *other* maidens, very naturally deſirous to be placed in a ſimilar ſituation with Medea, theſe combined objects conſtitute a ſcenery, at once pleaſing in its ſimplicity, conformable with nature, and harmonized to the occaſion, which the characters are aſſembled to celebrate. There is an elegant and intelligent delineation of Helen's character in the Iliad, where the heroes of the Grecian army paſs in view before the court of Priam, to whom ſhe points out every one by name; but whatever artful circumſtances may appear occaſionally inſert-

Firm-graſp'd the golden ſceptre, right's control,
Whence o'er the realm the ſtreams of juſtice roll.
Myriads of ſubjects, arm'd for deathleſs deeds,
Impatient ruſhing, where the ſov'reign leads;
Beyond the walls the curious matrons throng,
Gazing each heroe, as he ſtalks along;
Alike the peaſant quits the rural ſcene
(The rumor ſpread by Jove's eternal queen)
This guides the tender lambkin, yet *unbroke*
This of the reſcu'd heifer robs the yoke;
From thoſe the goblet foams with gen'rous wine,
The loaded altars teem with ſmoke divine;
Their artful labor'd veſts the virgins bear,
Rich off'rings ſuited to the virgin's care,
With gifts of gold, and ſtores of various pride:
Wealth's ſplendid honors to adorn the bride.
Pleas'd as they view the Greek's illuſtrious race,
Their form, their habit, and their looks they trace;

ed, as palliatives to her *deliberate* enumeration, which muſt certainly imply a moſt ſtudy'd indifference with reſpect to her paſt conduct, it may be ſurmiſed, that neither human nature, or her peculiar ſituation, can adequately reconcile her manners to the order of ſociety. But in ſuch inſtances the poets of earlier date adopt perhaps the *contracted* eſtimation affixed by the governments of which they are members, to the female character, to which indeed poets of all ages have not paid the attention, which prudence and ſtill more, civilization require to be diſcharged from the ſupercilious affectation of the other ſex.

But

But chief Œägrus' ſon, whoſe *meaſur'd* feet
Soft to the lyre the ſong accordant beat;
Each virgin mindful of the nuptial joys
To Hymen's ſweets her ſweeteſt ſtrain employs;
Now waſted thro' the dance their circles move,
Nor ceaſe the muſic's voice *apart!*—thy love,
Junonian teacher, bids Areta's heart
The ſager counſel of her lord impart.
'His word was paſs'd, th' eternal ſeal of right;
'The ſolemn nuptials, ſtamp'd with pure delight,
'Irrevocably fix'd!—triumphant ſtill
'No terrors ſhake his ſoul reſolv'd of will;
'His ſoul Æëtes' vengeance ne'er can awe,
'Whoſe rule is conſcience, and whoſe oath is law.'
Fond Colchians! boldly to the fight who ſtrod!
'To guard his ſacred rights the ſov'reign nod,
'Or quit the ſhelt'ring port its dread command.'
—Their king's reſentment checks the ſhudd'ring band;
With ſuppliant vows their giddy hate they ceaſe,
And ſue the mutual ties of laſting peace.
There gen'rous eaſe for rolling years attends
The hoſts incircled with Phæacian friends;
Till the fair fruits of Ephyra's embrace,
Thy lineage, * Bacchus, ſway'd the ſubject race:
Thence

* '*Bacchius*,' ſaith the ſcholiaſt, 'was ſon of Bacchus, or Dionuſus, and reſided at Corinth;' *his* deſcendents were the Bacchiadæ; 'Cherſocrates, one of the Bacchiadæ, built Corcyra, driving out the Colchians from that country, and

Thence to th' oppoſing ſhore the Colchian ſpeeds
Fix'd 'mid Ceraunian hights; Illyrian meads.
Such, Time's progreſſive roll, the Colchian ſtate,
Ev'n to this hour each annual vow to fate
Reſounds; in Phœbus' Nomian fane diſplay'd
The ſhrines erected by the royal maid *.

theſe laſt ſettled upon the continent.' 'Ephyra,' continues our critic, 'or Corinth, was ſo called from Ephyra, daughter of Epimetheus. Eumelus was ſon of Ephyra, daughter of Oceanus, and Tethys. This Ephyra was wife of Epimetheus.' Such is the heathen genealogy! The candid reader is requeſted to excuſe an inaccuracy in the editor's annotations † upon Pindar's 4th Ode Pyth. there placing Eumelus amongſt the Argonauts, which is at leaſt not agreeable to Apollonius; perhaps he likewiſe ought to ſubmit his apology for a conjecture, ſeemingly ill-founded, concerning Labdacus, ſon of Cadmus, in the argument of another ode of the ſame publication. He profeſſes himſelf not 'felix errore ſuo;' the confeſſion of a fault is his boaſt.

Oricum and Neſtæi are inſerted in the text of Apollonius, which the verſion has rendered the Illyrian meads; the ſettlement of the Colchians in theſe two places deſcribes the primary colonization of the country of Illyricum, as known to Greece.

* We may obſerve, from the offerings to the Deſtinies expreſſed in the foregoing paſſage, that the Greeks derived that portion of their ſuperſtition altogether from Egypt. Medea likewiſe, we learn, erected altars to the nymphs of Phæacia; for thus I underſtand the text with the ſcholiaſt, who affirms, that Medea's altars were erected to Apollo Nomius, in commemoration of the deciſion of Alcinöus conformable (νομοις) with the genuine laws of hoſpitality.

† Pythian, Nemean, and Iſthmian Odes of Pindar, 1778. Dodſley. 4to.

From

From thee to Minyäs' race, Alcinöus, ſpring
Thoſe hoſpitable gifts, which grace a king;
Yet more Arete yields; the vaſſal-train,
Medea, tend thee from Phæacia's reign †.
Six orient morns were fled; the parting hoſt
Forſake with gently-breathing *gale* the coaſt,
Boon of indulgent Jove; the breezy pride
Far wings the veſſel o'er the foaming tide;
Nor yet the Fates reſign Achaïa's ſoil,
Till Libyan borders ſhow'r affliction's toil.
Ambracia's wide-emboſom'd bay, the vale
Of Cretan beauty, with expanded ſail,
And each contracted iſle in order paſs'd,
With proud Echina's tow'ring cliffs the laſt ‡,
Pelops, thy earth they hail; the mountain ſurge,
Upheaving as the frantic tempeſts urge,
Nine ſullen nights, nine ſlowly-ling'ring days
Wafts them, where Syrtis o'er the perilous ways
Rears her ſtern front! lodg'd in her dreary womb
Still meets the mariner abſorb'd his tomb.
Around, the rude marſh ſpreads; the waſtes around
O'ergrown with moſs, the daſhing waves rebound;

† The original ſpecifies twelve.

‡ It may perhaps be almoſt needleſs to deſcribe this cluſter of earthly *warts* to have been ſituated in the Iönian ſea, not far diſtant from the mouth of the river Achelous, which divides in its farther progreſs the regions of Ætolia aud Acarnania, part of Epirus.

Wild region loſt in ſands nor reptil feeds,
Nor hoarſely-ſcreaming bird of ocean breeds;
Th' impatient tide (full oft the billows' courſe
Quick-ruſhes from the ſoil; with fullen force
Full oft returning burſts the thunder's roar,
And madden'd ocean riots to the ſhore.)
Heaves far, ſcarce-moiſten'd by the ſcanty flood
Th' emboſom'd keel, nor there the warriors ſtood,
‖ The bark they fly, th' expanded wilds purſue
Ev'n to th' horizon's edge; Deſpair's fell view

‖ Apollonius by this flux and reflux of the tide could only mean the ſuperior impetuoſity, with which its return to ſhore was accelerated above that, which the Argonauts had uſually experienced in other parts of their voyage. Apollonius is placed too familiarly with poets of mediocrity. Hitherto in point of *general* reputation, to the diſhonor of claſſical taſte and erudition, it may be granted; but does this mediocrity allude to defect of variety? if equality is reproached under that vague appellation, his ſubject, it may be anſwered, evidently required it. This equality is ſurely obviated by rich ſcenery of epiſodes, by ſimiles, natural and animated, and by the introduction of various manners from the ſavage Amycus tyrant of rocks and mountains, to the firm, but compoſed Alcinous, the father of a people bleſs'd with harmony, and lord of a country ſurrounded with the ſmiles of nature. With this laſt picture of happineſs how poetically contraſted are the *preſent* ſcenes of deſolation to the man, and diſgrace to the warrior? I confeſs myſelf diſpoſed to a repetition, that the want of animation imputed to our author has principally ariſen from the fire and fury prevalent in the very ſubject of his maſter Homer's Iliad; which till *later* years has dazzled the reader, and prevented his reliſh of beauties abounding in the milder Odyſſey.

The

The ſcene of barren wretchedneſs, where ſtray
No ſoothing ſtreamlets, nor a path-worn way
Aſſociate greets, nor ſhepherd's bleating fold:
The hopeleſs realms eternal ſilence hold.
Each deals th' afflictive queſtion! "Whence this
"form
"Of ſavage earth, where heav'n's relentleſs ſtorm
"The Wretched ſeats? in conſcious virtue great
"Oh! that ſurrounded by the rocks' rude fate
"Dauntleſs the courſe were ours, thou palſying
"dread
"Peril's ſure harbinger, high Jove may ſpread
"The track, which glory ſpurns; our doom to die,
"Content! if Heav'n the gen'rous deed ſupply.
"But here, what art thou, valor? *here* diſtreſs'd,
"A puny interval of ſickning reſt
"Fetter'd by adverſe winds, how fruitleſs worth,
"While frown theſe deſerts of unbounded earth!"
Thus clos'd the converſe; wrap'd in thoughtful
woe
At once Ancæus' ſolemn accents flow.
"Ye train, for death prepare, of deaths the worſt!
"Ours ev'ry ill by cold deſpondence nurs'd!
"For whither fly?—Yet a few tranſcient hours,
"This ſolitary ſcene deſtruction low'rs,
"If breathe the rude blaſts from the tide-worn
ſtrand!
"Ev'n now where'er I gaze, the heaths of ſand,
"Our

" Our fleeting reſidence, uſurp the main,
" Whoſe waves ſcarce ſtreak the melancholy reign.
" Erewhile far-toſs'd from earth's incircling round
" Our Argo wreck'd, wreck'd in the gulph pro-
" found,
" Had periſh'd; but upheav'd the billowy tide
" Wing'd o'er the ſea ſublime her daring pride;
" The tide now iſſuing to the central deep,
" While ſcarce th' unnavigable waters keep
" The ſcanty-moiſten'd ſoil; nor hopes prevail,
" For ſuch I deem, to ſpeed the parting ſail.
" Another guide the helm! of happier ſkill
" His arm the pilot, whoſe ambition's will
" Seeks the ſtern rudder's rule;—yet Jove diſdains
" Eaſe to our toils, and comfort to our pains *!"

Tears

* The phlegmatic 'ſang-froid' of the Dutch hath in ſome opinions been conſtrued intrepidity. We hear of *thoſe* navigators, who poſſeſs a dozineſs of reflection, which diverts every conſideration of danger. The ſtory goes, that ſome of them, though acquainted with the Goodwin-ſands, have carouſed themſelves amidſt that waſte of horror, while the tide was *out*, and like ſtupid bravos continued thereon, till the reflux of the ſea prevented their re-embarkment. Our Argonauts apparently ignorant of the *real* danger attending a ſimilar ſituation eſteemed the long abſence of the ocean (more tedious in proportion to their ardor of retreat!) a ſign (or to ſpeak 'à la Gréque' an omen) of their incapacity ever again to ſet ſail. The mere flux and reflux of the tide muſt have been familiar objects of the mariner's attention before the days, for which the Argonautic expedition has been more authentically fixed; but the quickſands, on which our adventurers

Tears trickled as he ſpake! each warrior lent,
Vers'd in the deep, the murmur of conſent;
No more their boſoms free-born courage trace,
An icy paleneſs ſhadows ev'ry face.
As ghoſtly ſemblances of human clay
Bend through the city's round their wretched way,
When wide-deſtroying peſt, or hoſts in arms,
Or ſtorm in thunders menace wild alarms,

turers were now placed, ſeem to be *ſo* ſtrongly delineated by Apollonius in point of horror to every ſeparate warrior, *as* ſcenes before unknown to the Grecian voyager. Self-preſervation appeared 'quite ſhut out,' and an ignominious death their inevitable portion. It is but juſtice to our poet to aſſert the propriety, and elegance of the ſpeech placed in the mouth of the much diſturbed Argonaut. A reader, bleſs'd with ſenſibility, no leſs than actuated with the ſpirit of glory pervading heroiſm, cannot fail to mark the ſeveral attitudes of the ſpeaker, aud thoſe of his anxious auditors, whilſt he feels an intereſt in their behalf.

'Si pereo, manibus hominum periiſſe juvabit,'

ſings the Mantuan, who in the addreſs of Æneas during the violent ſtorm raiſed by the artifices of Juno ſeems indebted to the preſent paſſage of Apollonius. The mournful ſolemnity with which a ſimile peculiarly correſponding fills the returning ſympathy of attention in every aggravating circumſtance of diſtreſs, merits a regard due likewiſe to the general farewel of the warriors, not communicated by words, but by a compreſſed union of hands, and to their ſeparate retreat to reſt, if it could be termed ſuch in their ſtate of thirſt, of hunger, and deſpair. The cloſe of the whole dreary picture with the melancholy attendants of Medea, in which two conciſe compariſons are elegantly interwoven, is the fineſt effort derived from a knowledge of human nature.

Whoſe

Whoſe waſteful riot o'er the rip'ning ſpoil
In ruin whelms the gen'rous oxen's toil,
When the griev'd image in religious mood
Sweats at each writhing pore, and drops with blood,
When deep ton'd murmurs through the fane affright,
And noon-tide radiance ſinks at once to night,
Spangling heav'n's canopy with ſtars; the ſtrand
Thus on its melancholy length of ſand
Receives the penſive ſtatues of deſpair;
While the dun eve o'erhangs the ſullen air.
Claſp'd in each others hands, ſtern union's ſhow,
Full from their cheeks the guſhing torrents flow,
Thence ev'ry wretch apart retires to roll,
Stretch'd on the beech, the horrors of his ſoul.
To each his wayward couch, as ſorrow led!
Sad heav'd the mantle's honors o'er their head,
In thirſt, in hunger, ling'ring dawn they wait,
Nor Hope their proſpect, but the ſtroke of fate.
Far from the hoſt the virgin circle ſigh,
Æëtes' daughter, fix'd with thee to die;
As from the *ſteep* the feather'd orphans fall
Riv'n with huge rent, ſhrill-plains their piteous call;
As tune the ſwans their melody of note,
While down the ſweetly-flowing * ſtream they float,
Soft

* The river expreſſed in the original is Pactolus; river of Lydia in leſſer Aſia. The picture of Lydia as delineated by the earlier Greeks in alluſion to its firſt ſettlement is drawn by

Soft murmurs ſwell the dewy meads around,
Each trickling brook reſponſive to the ſound;
Diſhevel'd

by the pencil of fable; fable and antiquity are ſynonymous in Grecian, and, it may be aſſerted, equally ſynonymous in the profane traditions, (for ſuch authority muſt finally conclude our reſearches into events buried in obſcurity) of every nation; fable is here, if not the eſſence, yet a principle almoſt neceſſarily inherent in tradition. The traces of tradition are uſually very languid, and the ſpirit of invention (the natural working of the human mind) ſupplies its place; when that ſpirit fairly exerts itſelf, who ſhall preſcribe its bounds? The ancient Greeks are very fond of alluſions in their poetry, and indeed in their hiſtories (as *poetical* in the dereliction of truth, as the ſtrongeſt efforts of imagination) to the ſplendor of † gold. This metal ſo richly blazoned in the fanciful records of Lydia, may perhaps, ſtripped of its ſurrounding droſs, be melted down into the ſober coinage of genuine hiſtory. Gold implies abundance, and may, from the plenty with which Lydia was bleſſed, be eſteemed an appendix to the treaſures of nature. Such may be the figure of the outline! Abundance too frequently hurries the poſſeſſor into luxury; and here the parallel between Phæacia and Lydia are certainly at an end! I mean as Apollonius has deſcribed the former. Perhaps the former country was the firſt which exchanged gold with thoſe, who occaſionally traffic'd upon their coaſts, as far as the Greeks were intereſted. On this idea the door of luxury was already open'd. The Lydian whetſtone may imply a more advanced progreſs in civil arts. Lydian meaſures, leſs anciently characterizing their taſte for poetry, muſic, and the ſofter engagements of

† The curious admirer of claſſical deductions will receive pleaſure from an attentive examination of Mr. Bryant's new Analyſ. of ancient Mythol. on this ſubject, where he, with the ingenuous erudition for which he is diſtinguiſhed, deduces χρυσὸς from μυθος.

the

Diſhevel'd in the duſt their treſſes' bloom,
The virgin woes thus pierce the midnight gloom.
There all-devouring death each loftier name
Had ſnatch'd inglorious from the voice of fame,
The warrior cruſh'd, ere clos'd his gen'rous toil,
But ye, avenging heroines, Libya's ſoil,
Soft pity's errand, for the hoſt reſign'd;
And freed from mis'ry's load the palſy'd mind.

the mind, evinces their more luxurious effeminacy; for talents of this ſpecies, however ornamental to their poſſeſſors, and conducive to the heartfelt enjoyment of ſocial felicity in individuals, rarely become the familiar inmates of public entertainments, till the reputation of the people at large is ſeduced from the ſpirit of laborious exerciſe; and it is perhaps the excluſive privilege of our own nation to furniſh in the ſame character the ingraciating politeneſs of the gentleman, and the intrepid firmneſs of the heroe. The tale of Candaules, however readily we allow for wild exaggerations, muſt ſurely direct us to the real diſpoſition of the age in which he lived, and the country over which he reigned. In this tale of indelicacy the wife and her gallant conſpire againſt their king her huſband, and as a finiſhing ſtroke of infamy, aſſaſſinate whom they had abuſed. Dear revenge upon Candaules himſelf inſtrumental to the *debauchery* of a wife, whom he had taught to deſpiſe him; a ſpeedy conſequence of which was, to injure him with the very man, before whom his indiſcretion had been played off. The Perſians are repreſented not in ſo profligate, but ſeemingly in a diſſipated light, by Maximus Tyrius, who acquaints his reader, that they tranſacted buſineſs of ſtate *over their cups*. Our recent *patriots* reſemble the Perſians in this reſpect; though *their* Bacchanalian feſtivity has been indulged to *unſettle*, rather than to *ſettle* government; and theſe *patriots* differ in another point from the Perſian; for *they* will *not* adore the *ſun*. Max. Tyr. Diſſert. 28.

Your

Your taſk of old, when glitt'ring Pallas ſped,
Arm'd for the battle, from a father's head,
With ſmile accoſting in Tritonia's wave
* The 'dauntleſs child' benevolent to lave!
'Twas at the hour beneath the noon-tide ray
When panting Libya mourns the flame of day,
Around the chief the fav'ring matrons ſtand,
Slow rais'd the ſhelt'ring veil with gentle hand.
His eye averted from the ſacred train
Avows a rev'rend awe; their ſoothing ſtrain
Flows to his pangs alone; "ah! why, oppreſs'd,
"This fix'd deſpondence of a manly breaſt?
"Your claim we knew the fleece's radiant pride,
"Your toils of ocean, and of earth defy'd,
"Each peril baffled, and each deed diſplay'd,
"While through the ſtormy ſurge your ardor ſtray'd.
"'Gainſt human woe behold th' unfailing ſhields,
"Guides of the flock, and guardians of the fields,
"Great Libya's offspring, earth's protective pow'rs,
"Th' avengers'—yet, away th' afflictive hours!
"Jaſon, ariſe! awake thy ſons of war!
"When ocean's queen hath loos'd the rapid car,
"Neptunian glory, rites celeſtial pay
"To this fond mother, o'er the wat'ry way

* The dauntleſs child
Stretch'd forth his little arms and ſmil'd.
Mr. Gray's Firſt Pindar. Ode.

Your

" Your hoſt through perils in her † womb who bore;
" So ſhall your wiſhes greet Achaïa's ſhore!"
They ſpake! each form though veil'd from Jaſon's view,
His ears the muſic of their voice purſue *;
Awhile with anxious glance he gaz'd around.
And fervent thus, reſeated on the ground.
" Propitious hail! hail, venerable hoſt!
" All hail, bleſs'd viſitants of horror's coaſt!
" Yet oh! (unconſcious of the dread decree,
" Which bids on Grecian plains our ſouls be free,
" To meet my council'd friends my wiſhes burn)
" Oh! grant ſome omen of our fix'd return!
" Where § many weigh 'tis wiſdom."—from the bed
" Wing'd to th' aſſociate youths his clamors ſpread,
" The ſqualid bed of duſt; his lordly reign
" As ſeeks the monarch of the ſylvan train,
" Hills, foreſts, tremble to his thunder's ire:
" Deſpondent fears the lowing herd inſpire,

† The Argonauts, though they paid adoration to Minerva, who built the Argo, have not through the former parts of the poem been intimated to diſcharge a ſimilar attention to the divine ſtructure itſelf. The ſpeech of the Libyäns may ſeem indirectly to tax them with ingratitude for ſuch omiſſion.

* The meaning of the original ſeems to be that theſe Libyan perſonages, though inviſible, were certainly very near to Jaſon, from the ſound of their voices in his ears.

§ The text may be conſiſtently rendered 'in the multitude of counſellors there is wiſdom.'

" Chil'd,

" Chill'd the ſcar'd herdſman!—all in heart rejoice,
" Confeſs'd, nor horror their's, his darling voice!
" Slowly, with look that loves ‡ the ground they
" ſtalk,
" Around the ſhip he guides the ſullen walk,
" Seats 'mid the virgin ſighs, and thus proclaims:
" Friends, warriors, hear! three heav'n-deſcended
" dames
" Addreſs'd my ſorrowing heart; their necks of ſnow
" Gave to the beauteous waiſt the veſtment's flow,
" A wild goat's ample hide! in virgin-guiſe
" Serene they hover'd o'er my care-worn eyes;
" Soft rais'd the mantle o'er my head, they call,
"" Ariſe, oh! chief! the council claims you all!
"" Hence! to your parent-bark the rites perform,
"" Whoſe womb hath wrap'd you from each hoſtil
"" ſtorm,
"" When ocean's queen hath loos'd the foaming ſteed,
"" Loos'd from her huſband's car,"" " ſuch accents
" lead
" To doubt myſterious! — ſelf term'd Heroine
" band,
" Avengers, and the ſeed of Libya's land,
" To them on ocean, earth, our ſuff'rings known.
" At once the ſtrain they ceaſe! I—left alone,

‡ " With leaden eye, that loves the ground."
Mr. Gray's Hymn to Adverſity.

" No more their image trace! the ſhades of night,
" Or cloud intruding ſnatch'd them from my
" ſight."
He ſpake! the hearers ſtruck with wonder gaze:
To Minyas' race a ſudden ſcene diſplays
The form portentous, form of Ocean's birth;
A courſer's ſize enormous ſprings to earth;
Firm tow'rs his cheſt! his main, that floats in gold,
Sports o'er his arched neck, the billows roll'd
Daſh'd from each limb quick-throbing; in his
courſe
Ruſh'd the ſwift rival of the tempeſt's force.
Glad Peleus hail'd the ſign, and thus began:
" At once my thoughts the car of Neptune ſcan
" Loos'd by the bride he loves, the mother mark
" Unerring emblem of the ſacred bark;
" Ourſelves the children in her womb ſhe bears
" For us her long, her ling'ring load of cares.
" This parent *yet* our arms untam'd by toil
" Firm will exalt; within the ſandy ſoil
" Our guide the rapid courſer; through the gloom
" Of earth to pierce not his the ſolemn doom,
" Yet points his ſtep (nor, Hope, thy flatt'ry
" vain!)
" Some bay conducting to the ſubject main *."

He

* Καθύπερθε can be conſtrued only in my idea as an alluſion to the paſſage from the lake Tritonia, by which the Argonauts, ver. 1539. following the direction of Triton in the form of

He ends! the council pleas'd; th' inſtructive Muſe
By me, far humbleſt of her train, purſues
This wond'rous record; from the voice of Fame
To truth aſſign'd, that ye, who caught the flame,
Beaming 'full royally' from thrones of ſtate,
Great in your courage, in your virtues great,
Through Libya's deſart hights your Argo bore,
With all her freight of variegated ſtore,
Claſp'd to your ſhoulders' unremitting might,
The twelfth ſtern day, the twelfth unwelcome night *.

But

of a young man, entered the Euxine ſea, ver. 1573. The Euxine flowed from the Ægæan ſea at one termination through the Helleſpont, to the Palus Mæotis; which I take to be the lake Tritonia.

Hàc Europam curvis anfractibus angit,
Hàc Aſiam; *Scythicum* curvatus in arcum.
Val. Flac. l. iv. Argon.

* The adventure of the Libyan heroines was adapted to the ideas of martial proweſs. They are deſcribed in the virgin ſtate, and particularly as we obſerve their religious inſtruction at the cloſe of their harangue to Jaſon, may be eſteemed no other then prieſteſſes of Africa. The poet, it is remarkable, hazards the account of this exhibition from hearſay alone, for tradition, to which he alludes, is rarely better founded; but it is a hearſay handed down to his times as genuine fact. The goat-ſkins in which the prieſteſſes appeared alluded probably to the 'inſigne' of Libya. But why repreſent ſcenes altogether incredible? The relation of the Argonauts, who bore the Argo upon their ſhoulders twelve days and twelve nights through part of the continent of Africa, is fixed upon as the ſubject of reproach by a writer, who, proud of every frippery record in the vagaries of eaſtern, plumes himſelf upon the ridicule

But ah! by mis'ry claim'd, what accent flows
To paint their heart-felt toils, their ſteady woes!
Such,

dicule of weſtern fancy. 'They,' the Argonauts, ſaith our critic, 'dragged their Argo all the way over mountains, or carried it on their ſhoulders, where they could not conveniently ſail.' I wiſh, as a commentator upon *Apollonius*, to confine the ſtricture to *his own* peculiar hiſtory, without entering upon the larger, the almoſt unbounded field, which furniſhes criticiſms for a variety of authors. Be it permitted to obſerve a certain invidious turn in the words of the accuſation. 'All the way,' implies too indeterminate a latitude, limited it is true, in the phraſe immediately ſubjoined, to thoſe parts, where they 'could not *conveniently* ſail. Mr. Richardſon's manner burleſques his reaſoning *. He regards not the commendable caution of the *poet*, which precludes a critic from the concluſion, that *he* implicitly credited the fact, and therefore, without farther examination into his genuine principles, he, our orientaliſt, muſt be eſteemed a *prejudiced* writer. He ought at leaſt to have acknowledged with Addiſon's Cato;

'The bane, and antidote are both before me.'
Cato.

However to Apollonius alone Mr. Richardſon will not confine himſelf; he introduces the authorities of Diodorus, Strabo, and other later writers,' to confirm—what? the abſurdity of a deſcription, which their wanton additions have alone rendered abſurd. They purſue the imaginary, without attention to the hiſtorical idea. Greek enthuſiaſm has uſually been argued in favor of poetical ſuperiority over modern genius, heathen machinery is more aptly diſplayed in its ſeveral branches of mythological romance. I know not how far this ſuperiority, if fairly and rationally diſcuſſed, might

* Mr Richardſon's Diſſertation on Eaſtern Languages, p. 86. oct. ed. 2. 1778.

extend;

Such, heav'n-deſcended race, your ſuff'ring deeds!
To ſuch, neceſſity's ſad rigor leads,
O'er many a dreary path reſign'd they paſs'd
Urg'd to Tritonia's wat'ry plains at laſt;
Recumbent ſinks the load! the fount they ſought,
Like the mad hound to taſte the welcome draught.
To wounds of anguiſh feſt'ring in the ſoul
They join the thirſt's implacable control;
Yet to no toil the wretched wand'rers yield;
Triumphant ſoon they tread the ſacred field,
Where the rich fruits matur'd of pendent gold,
Eternal guardian, Ladon's lids behold;
Still fiend of earth, in Atlas' clime diſplay'd,
Thy food the largeſs of th' Heſperian *maid*,

extend; ſuffice it for the vindication of our author, that he preſerves the rule enjoined by the critics, the 'dignus vindice nodus.' Deities of Africa, whom he ſolemnly exhibits to our view, as they form an elegant cloſe to the epiſode of the 'Syrtes,' on which his heroes were reduced to deſpair, ſo are they hiſtorically ſubſervient to the firſt landing of the Greeks upon the coaſt of Africa. Hitherto the argument has been circumſcribed to the mere juſtification of my author; what if it be ſurmiſed, that the tradition of theſe voyagers driven aſhore by a tempeſt upon regions, where ſcenes *ſupernatural* are ſignified to have affected them, together with the appearance of the deities above commented, implied a corrupt imitation of the higher ſcriptural accounts of the ark, the primæval veſſel framed by appointment truly divine. That ark to which the preſent argo has been confirmed to have owed its origin, the ark which *reſted upon* mount Ararat, when the waters from heaven had abated!

Who charm'd with choral melody thy force;
Now by Alcides cruſh'd the dragon's corſe
Sleeps by the tree's huge trunk; with panting ſtrife
Still the tail vibrates, as in love with life;
Ev'n to th' extended ſpire the pois'nous head
Its victor owns, who gives him to the dead;
Deep-ſunk within, th' unerring javlin ſtood,
Each entrail pierc'd, yet reeking in its blood,
Lernæan hydra; rev'ling flies around
Suck the rank ſteam, and dry the throbing wound.
Claſp'd to the treſſes' glow their ſnowy hand,
Shrill ſigh the murmurs of th' Heſperian band,
Scar'd at th' approaching hoſt, nor long deplore;
In earth they vaniſh, and are ſeen no more:
Each heav'nly form the ſweet muſician knew,
Whoſe vows the quick-departing nymphs purſue.
" Of charms perfection, as perfection's mind,
" Oh! bend, propitious, to our pray'rs reſign'd!
" If rank'd immortal with the hoſts above,
" Or earth your favor'd reſidence of love,
" Or hallow'd nymphs the votive wilds ye trace,
" Or ocean boaſt in you a filial race,
" Oh! lead an helpleſs, hopeleſs, wand'ring train,
" Since to our wiſhes thus a look ye deign,
" Lead to ſome rock, whence pours the guſhing tide,
" Or where the fountain's ſilver waters glide,
" To cool th' inſatiate fever! freed from toil
" Should Argo viſit more Achaïa's ſoil,

" In-

" Innum'rous gifts, ye firſt of heav'nly pow'rs,
" Shall crown libations, rich with feſtal ſhow'rs."
Thus clos'd the warbled woe! nor far remov'd
Their pity ſooth'd the warriors, whom they lov'd;
Where ſunk the virgins, ſhoots the verdant blade;
And burſt the heaving branches wide diſplay'd,
Full o'er the tree the bloſſom'd honors riſe,
And ſpread their gay luxuriance to the ſkies.
Thine, Heſpera, the poplar's ſoaring brow,
The ſturdy elm's a ſiſter's favor'd bough,
The willow's ſacred ſtem, fair Ægle, thine:
Such in their hallow'd haunts their beauties ſhine,
Grac'd as before with ſmiles, a wond'rous ſcene.—
Reſponſive Ægle trills the note ſerene,
And calms their wiſhes, " Great indeed thy boaſt,
" Preſumptuous herald of thy wand'ring hoſt,
" Great to that hoſt thy ſervice! Thou, whoſe
" toil
" Firſt made the ſerpent's life thy victor-ſpoil,
" Then wreſts the golden fruits, celeſtial right,
" Our wretched taſk to mourn thy baleful might.
" Yes! *he*, ere yeſter-eve, *the man of fame*,
" With ſoul of fury, and with eyes of flame
" (To vengeance flaſhing as the meteor's fire)
" O'er-ſhadow'd by his brow, whoſe flaught'ring
" ire
" The trophy bears, a lion's maſſy veſt,
" Its native horrors ſtill by art undreſs'd,

" He graſp'd the olive's branch; he pois'd the dart,
" Whoſe point had pierc'd the monſter to the
" heart *.

" As

* The ſerpent Ladon, to inhance the valor of Hercules magnified into that creature of imagination a dragon, guarded, as the fable informs us, the apples of gold in the Heſperian gardens. 'Theſe were not,' ſays the ſcholiaſt from Agrætas, 'apples, but ſheep of a moſt beautiful color, from which they obtained the epithet of golden.' 'The dragon deſcended,' ſays Piſander quoted by our ſcholiaſt, 'from the earth,' 'from Typhon,' ſays Heſiod, 'from Typhon and Echidne,' ſays Pherecydes; which all import him to have been of the Titanian breed. Indeed the whole fable of the original, relative to the golden apples, and the Heſperides, no leſs than the dragon, are derived from the ſame ſource. The Argonauts are now arrived at the weſtern parts of Libya, the ſeat, according to Apollonius, and his ſcholiaſt, of Herculean labors. In the ſtory of the apples guarded by the dragon, we may perceive congenial traces with thoſe, which mark the ſubject of the Argonautic expedition; they are certainly bloſſoms upon the ſame tree of ſuperſtitious enthuſiaſm, whereof the ſerpent or dragon is the Libyan emblem; the Heſperides, by their transformation into as many trees, may be fabulouſly ſubſervient to that part of the Libyan idolatry, which inſtructed its votaries to worſhip the very plants of the earth. The apples may allude to the general riches of the country improved, or procured by commercial intercourſe with others; and the ſavage watchman to the great and accurate attention, with which they cultivated commerce. We are farther to reflect, that our heroes are placed in a monſter breeding, wonder-working kingdom. The hiſtory of Heſperian metamorphoſis forms an excellent appendage to the little digreſſion of the Hamadryad, B. II. ver. 477. in the ſpeech of Phineus, king of Arcadia; which may favor an opinion that Hamadryad

" As trav'ling wide a dreary length of way,
" And now o'erſpent with thirſt his tir'd ſteps ſtray
" Stern traverſing the plain, a ſtream he ſought,
" A ſtream by others but enjoy'd in thought.
" Heav'd o'er Tritonia's lake a rock's vaſt pride
" Swells its broad front; ſome God the gen'rous
" guide,
" He pierc'd with ſullen foot the ſacred ground;
" Full burſt the laviſh cataracts around.
" To earth the warrior ſpreads each rapt'rous hand
" With proſtrate boſom; (Nature's great demand,
" His paſſion's bourne, the lib'ral rock ſupplies)
" Then, as the ſlumb'ring ox, ſupinely lies."

ad worſhip was introduced into Arcadia before it was eſtabliſhed in other parts of Greece, from the Libyan territories.

Hercules, a few verſes forward, is addreſſed in the tranſlation under his uſual deſcription of Jupiter's offspring. He muſt therefore be underſtood the Grecian Hercules, an opinion confirmed by the records, fixing Euryſtheus (who commiſſioned him upon his labors) for king of Mycenæ; theſe labors were devoted to the overthrow of the Titanian race, the old offenders againſt the uſurpation of Jupiter. Sir Iſaac Newton aſſerts that 'Amphictyon brought the twelve gods of Egypt into Greece in the year before Chriſt 963' Why may not Hercules an Egyptian by birth, be concluded from this emigration into Libya to have introduced the more rural ſyſtem of African, derived from Egyptian, idolatry, into the religious inſtitutions of Greece? Hercules (on the rules of genuine criticiſm) having derived the ſucceſs of his adventure, from the ſupply of water magically obtained for himſelf, and for his diſtreſſed companions, guides our reflection to Moſes, who by real inſpiration procured the ſame relief in a miraculous manner for the fainting Iſraelites.

She

She ends, calm-pointing where the fountain flows;
They ruſh impatient, and forget their woes.
As in the crumb'ling ſoil, their narrow home,
The little hoſt of ants induſtrious roam,
Or buzzing viſitant of ſummer greets
Rich drops of honey, rev'ling in the ſweets;
Rude ſwarm ne'er exil'd from the feaſt they love;
Thus throbing to the fount the Minyæ move!
Some warrior-lip, whoſe bliſs the genial wave,
"Great Jove," exclaims, "ev'n abſent he can
"ſave!
"Thy ſon unconquer'd ſaves th' advent'ring
"friend,
"Whoſe thirſt, his mis'ry! ſhall our ſteps attend,
"Thrice happy, if he tread this fertil reign?"
He ſpake! to converſe meet the council'd train.
The ſearch reſolv'd, they ruſhing track the coaſt;
Thick whirlwinds rouſe the ſand; the pathway's
boaſt
Sinks bury'd by the blaſts of midnight air;
Thou, Boreas, yield'ſt at once thy twin-born care
Fluſh'd with the pride of wing; his *virtue's meed*,
Euphemes leads the *foot's* unrival'd *ſpeed*;
Keen Lynceus darts his penetrating gaze,
And *Canthus'* aid a patriot zeal diſplays.
His hope to wander by the gods inſpir'd,
Or by his gen'rous haſte of valor fir'd,

To

To queſtion HIM of arms; his wiſhes burn
To hail his friend's, his *Polypheme's* return *,
Rear'd by *thy* labor'd art the Myſian tow'rs,
Whoſe ev'ry thought thy country's love devours,
Whoſe toil o'er diſtant realms the bark purſues,
Whoſe eye the † ſea-encircled region views,
Where

* The heroes ſelected for this embaſſy poſſeſs, as to the firſt three, ſupernatural excellence of wing, of foot, and of ſight. Canthus, the laſt, is not ſo diſtinguiſhed; but Apollonius was too apt a judge of human nature to degrade the character of his remaining ambaſſador by affixing no merit thereto. A nobler influence directed him, that of friendſhip, for ſuch may, or rather muſt be implied by his wiſh to queſtion Hercules concerning Polyphemus; add to which that it forms an introduction truely poetical of the deſtiny attributed to Canthus almoſt immediately ſucceeding, as declared in the firſt book, ver. 81.

† The country of the Chalybes, a people ſituated near the Nile. Caphaurus is repreſented in the ſucceeding lines grandſon of Apollo and Acacallis, which laſt may ſeem a denomination not purely of Greek extraction; the father of this grandſon who ſlew Canthus was call'd Amphithemis, from his ſpirit of juſtice; and Garamas, from his birth in Africa, Garamas being a river of that continent. The Chalybes are thus deſcribed by Valerius Flaccus

'Sæviſſima———
'Gens Chalybum, duris patiens cui cultus in arvis,
'Et tonat adflictâ ſemper domus ignea maſſâ.'
Argon. Val. Flac. lib. iv.

'Puto,' (ſays Burman) 'intelligi officinas Cyclopi.' I think it reaſonable, if this is not a more modern picture of the Chalybes, to conclude, that they are the origin of the poetical Cyclops in Greece. They have certainly the ſame employment!

The

Where thine to *periſh!* 'mid the poplars' bloom
High o'er the ſtrand up-heaves the votive tomb.
Far off deep-piercing thro' unbounded ſpace
Thy glance, oh! Lynceus, mark'd th' Herculean face,
As one who ſees the regent of the night,
Or deems he ſees, a clouded gleam of light.
He calls th' attendant three; they ſeek no more—
Himſelf with ſolitary ſtalk before
Strides, they retire; Euphemus fam'd for ſpeed,
And ye, wing'd brothers, twins of Boreas' ſeed,
Moaning your baffled care; thy forfeit breath
In Libya's wilds, oh! Canthus, ſinks to death.
Thy ſpoil the flocks fair-grazing o'er the waſte,
The peaſant's ſteps to ready vengeance haſte,

The ſons of Amphithemis above mentioned were Naſamon, and our Caphaurus in the text. The ſcholiaſt tells us, 'that Alexander,' the grammarian, 'in his book relating to the affairs of Crete, aſcribes a ſon named Naxus,' from whom the iſland of Naxus took its name, 'to Acacallis by Apollo, and another,' whom he calls 'Cydon, from whom the city of the ſame appellation in Crete was derived, by Mercury.' If ſo, ſhe was a nymph of no *ſtubborn* chaſtity!

Ἐπιῤῥήνεσσιν, orig. ver. 1497. is urged by Hoëlzlinus, whoſe predilection for earlier languages frequently induces his diſplay of whimſical erudition, to be derived from extreme antiquity. Of ſo venerable a date indeed, that the 'mark of its origin' is out of its mouth! The Greeks ſeem to have no ſuch word, and ἐπὶ may therefore be conſidered as a prepoſition before, not part of ῥην, ῥηνος. I once thought to read ἐπ. ῥῆσεσσιν—vituperiis, ῥην is derived from ῥεω—'fluo.'

His

His claim the fleecy charge, thy boaſt in vain
To bear the victims to thy famiſh'd train.
Furious he ruſh'd, th' unerring ſtone in ire
He hurl'd, of force congenial with a * *fire*
Sprung from the pow'r of day, whoſe rapt'rous arms
Enamor'd revel in the VIRGIN-charms;
In Libya Minos wraps the FILIAL grace,
Her womb the burden of a god's embrace,
Erewhile on Phœbus ſmiles th' illuſtrious boy,
Whoſe two-fold names the gen'ral voice employ.
Lov'd of the darling youth Tritonia's maid
Her twin-born offspring to the light diſplay'd;
One, brave Caphaurus, whoſe reſiſtleſs pride
In blood the mangled corſe of Canthus dy'd;
Nor thine from Minyas' hoſt the doom to fly,
Who ſtrait the horrors of thy deed deſcry;
Rais'd on the bier, earth holds the kindred dead;
The flocks their recompence of worth they led.
Thee, ſon of Ampſycus, death's iron dart
Pierc'd! vainly thine the ſacred augur's art
To ward the deſtin'd blow!—no path we roam,
Whoſe horrors guide not to th' infernal dome!
Enormous on the ſands, his ſhelter'd ſeat,
A monſter-ſerpent ſhuns the noon-tide heat,
Nor his the will fair innocence to wound!
Or daſh the flying trembler to the ground!

* Apollo.

Yet

Yet where his ſtream of ſullen poiſon flows,
Each breathing form prolific nature ſhows
Inſtant th' irremeable Orcus treads,
Nor thou, oh! Pæon, (truth my accent ſheds)
God of the medicinal balm, could'ſt wreſt
The ſting, though faintly on its frame impreſs'd,
O'er Libya's realm when godlike Perſeus flew,
(Thy fav'rite name, Eurymedon, he drew
From love maternal!) to the monarch borne
The brow of GORGON from the carcaſe torn,
Where daſh'd the drops of clotted gore to earth,
There hiſſing implings boaſt their noxious birth.
Firm in the duſt the augur's footſtep bends,
Beneath him, as he ſtalks, the ſpine extends;
In anguiſh heav'd the many-writhing length,
Where muſcles mark the *central reign* of ſtrength,
The fleſh HE hollow'd; Colchos' royal fair
Sighs to the virgin echoes of deſpair:
Thine, Mopſus, unapall'd to ſtaunch the gore!
The fever of the wound ferments no more.
Inglorious doom! diſſolv'd in ſlumber lies
Each liſtleſs nerve! night ſwims before his eyes;
His feſt'ring limbs in pangs to earth reclin'd,
Life's laſt laſt breath abſorbs his manly mind *.

Struck

* The death of Mopſus is as ſtrong a ſatire upon the frivolous boaſts of augural eminence in heathen ages, as if intended ſuch by Apollonius. Prophet of every calamity but that which

Struck with the ſcene of woe, around, the band,
A mournful circle, with their chieftain ſtand;
Snatch'd the lov'd carcaſe from the ſolar beam;
Black thro' the vitals creeps th' envenom'd ſtream,
The ſoft down loos'd by languid dews of death
Falls floating! urg'd at once th' aſſociate breath
Pants o'er the brazen ſpade, ſepulchral toil,
Heroes and virgins, loſt in grief, deſpoil
Their treſſes honor'd grace; the guſhing tear
Flows to the man of mis'ry, once ſo dear:
Thrice trod the ſolemn round, their arms they wave;
Fill the due rites, and yield him to the † grave.
The bark they climb, unfurl the ſpreading ſail,
Wide ſwell the ſurges to the northern gale;
The track where points Tritonia's cloſing reign,
Anxious they wiſh; each luring hope is vain,

which is deſtin'd for himſelf! By the way, it is not unpleaſant to obſerve, how cordially ſome of our earlier, recent, and yet ſurviving chriſtian reaſoners have adopted the ſyſtem of predeſtinarianiſm, a main bulwark of heathen devotion, and heathen policy, which always went hand in hand. If ever the odious term 'heretic' were conſiſtently applied, it muſt be more particularly ſo to thoſe romantic philoſophers, who affect to deſert the principles of their religion, ſubſtituting romance for ſcripture!

† The text expreſſes χύτην γαῖαν to ſignify the looſely-crumbling quality of the ſoil dug out to make, and afterwards thrown into the burial place of Mopſus. The epithet is forcible. Scapula calls quick-ſilver χυτος ἄργυρος, which will juſtify the compliment of energy attributed in this remark to the text.

Toſs'd

Toſs'd by the giddy whirl the ling'ring day!—
As writh'd oblique the ſerpent weaves his way,
Who long lay baſking in the ſolar light,
And rears from ſide to ſide his *hiſſing* might,
Pierc'd by the beam his eyes their lightning ſhed
Till veil'd in ſolitude's receſs his head,
Thus wand'ring Argo many a weary hour
The lake's broad entrance ſeeks wiih *baffled* pow'r.
‡ Thy maſſy tripod, Orpheus gives the nod,
A ſoothing gift to every native god,

‡ This other tripod, the gift of Apollo, is not unpoetically or inconſiſtently with gratitude reſtored to the god himſelf. The firſt tripod received by Jaſon from Apollo was on a ſimilar principle reſigned to the inhabitants of Hyllas for the future ſecurity of their country, as pledg'd by Apollo, the Hyllenſes having received with open arms, and protected with benevolence the wandering Argonauts. Such conduct in both inſtances iſſuing from a liberal heart, conſcious of favors confer'd, may at leaſt be ſubſervient to a moral purpoſe. In his reflections upon the ſettlement of iſlands firſt, and in proceſs of navigation, of whole continents, a capital LAWYER, who fathoms (the caſe of very few in that amphibious profeſſion) the origin of cuſtoms and uſages from which the laws themſelves were derived, and who boldly diſſatisfies himſelf with the ſubordinate jargon of technical terms, thoſe necromantic myſteries to conceal ignorance, or rather thoſe cluſters of grapes, profuſely beſtowed to the taſte of clients, who *too late* find out their *fourneſs*; a capital LAWYER of this more liberal ſtamp will trace the firſt principles of *right*, founded in *prior occupancy*, from the mode of poſſeſſion here deſcribed. But this poſſeſſion was not adequate to ideas of enthuſiaſm, which required the ſanction of ſome deity to confirm it, or rather to beſtow a portion of the ſoil, *in the name of the whole* place to be poſſeſſed.

Thou

Thou radiant orb, the grateful veſſel ſends,
Chief to thy pow'r!—The train to earth deſcends.
Straight, o'er his limbs youth's roſeate honor glows,
The form of ſtrength-enormous * Triton roſe;
A rich clod ſever'd from the genial land
He proffers thus with hoſpitable hand.
" Accept, my friends! your claim a nobler ſtore!
" Would that a lib'ral God could grant you more!
" Speak, if your ardor tempt the billowy toil!
" (Man *not oft* for Ocean quits his native ſoil!)
" *Fix'd* by the ſov'reign of the ſtormy reign
" In *me* behold a viceroy of the main!
" Rear'd on the ſea-girt ſtrand my ſceptre's grace!
" And oh! (if long, long abſence *yet* may trace

* Triton ſuperintendent of Neptune over maritime concerns appears with this donation, and preſents it to Euphemus; this act implies the firſt knowlege of, or preſence of the Greeks upon, the continent of Africa, which from the *gift* of it to the Argonauts they muſt be concluded to have viſited in this earlier age, as a *navigating* people. Whoſoever would gratify curioſity by a compariſon of the preſent repreſentation with that in the 4th Pythian Ode of Pindar, will obſerve at leaſt, from the connection between their *two* hiſtories, the fidelity with which the traditionary records of the Greeks were preſerved, and handed down; for it is but fair to conclude ſuch *fidelity* in general, which is obvious in this example confirming it, for ſo long a period as from the days of Pindar to thoſe of Apollonius. No wonder indeed, that the ancients ſhould accurately adhere to records, the continuation of which was alike ſubſervient to their vanity, their policy, and their religion.

" The rolls of Fame!) behold great Ocean's child,
" From Afric ſprung, the monſter-breeding wild!"
No more he adds! Euphemus claſps the prize,
Of rightful ſway, and joyful *thus* replies:
" If yet, illuſtrious youth, the ſacred iſle,
" Whoſe fields o'er Crete's ſurrounding waters ſmile,
" Thine eye hath view'd, there lies our port of reſt!
" The *Greek* beholds thee a reluctant *gueſt*;
" Fierce tempeſts whirl'd us to theſe realms of care,
" Our Argo's ſtructur'd load ſublime to bear;
" Tir'd, to the lake the ſacred bark we yield:
" Oh! when ſhall Pelops' earth our mis'ry ſhield?"
He ſpake! the godhead waves his arm; the ſound
Proclaims, extended lake, thy wat'ry bound
To Ocean's central boſom!—" Warriors keep
" Your ſteady paſſage, where th' unfathom'd deep
" Quiets his darkling ſurge; the cliffs diſplay
" Their brighter fronts, that catch the ſolar ray:
" Here 'mid the channel's narrower path your courſe!
" Yet mark yon' miſty track!—its billowy force
" Above the Cretan reign unerring leads,
" Where Heav'n each treaſure pours on Pelops' meads;
" Steer'd to the right, where opes th' expanded tide,
" Purſue the welcome coaſt with victor-pride
" Far to its onward ſcenes!—the broken ſtrand
" Winds diverſe—there the ſea-enamor'd land
" Projects it haughty *point!* there ſpeed the ſail!
" And ſafety crowns the triumph of the gale:

" War-

" Warriors, proceed! in vain ſhall ills aſpire;
" Youth ſtrings your nerves, and valor fans your
fire."
Thus pleads benevolent the voice! the oar
Pants from the lake to liſt the billows' roar;
Wing'd by each wiſh they haſte;—th' attendant God,
Rear'd the rich tripod's ſplendor, gives the nod,
And wafts them thro' the ſtream;—no poring eye
Can more the godhead, or the gift deſcry.
Yet tranſport gladdens ev'ry breaſt, that glows,
A god ſure omen of *no* future woes!
The *chief*, ſo wills the train, a ſacred rite
Selects, the choiceſt of the flock to ſight,
And adds the pious vow! the victim falls
Prone on the deck! *his* pray'r the godhead calls.
" Hail, placid guardian! hail, by Ocean's pow'r
" Deputed ſuccor thou of ſorrow's hour!
" The waves calm prodigy; if Triton's name
" Thou beſt approve, or Phorcys', Nereus' fame,
" (So deem the virgins of the deep!) to view
" Oh! give our native land!" He ſaid, and threw,
Cloſe of his pray'r, the victim to the flood.
—The ſon of Neptune, in his awful mood
Up-heaves a form, majeſtic, and his own;
No borrow'd ſhape of man!—the courſer, known
Thus 'mid th' embattled Circus, ſpeeds his way,
Wild-floats his mane; he practis'd to obey

Rears his arch'd neck ſublime; from ſide to ſide
Grinds the champ'd bit, his ſlav'ry, and his pride;
So—firmly graſping Argo's poliſh'd keel
He winds her o'er the ſurge with monarch-zeal!
The back, the head, the loins, the ſtructure prove
His faithful lineage from the gods above;
The tail's ſtrong nerves a monſter-fiſh diſplay,
And laſh the ſurface of the wat'ry way,
Obliquely darting *their* divided gleam,
Soft as thy creſcent ſwells, thou lunar beam!
Her guide, till roll'd o'er Ocean's central round,
Then daſhing plunges in the dark profound:
Each wond'ring warrior murmurs, as he eyes
The form celeſtial of portentous ſize.
Ev'n now th' Argöan port, th' atteſting ſigns
Of ſacred Argo, and th' exalted ſhrines
To Ocean's god, to Ocean's * child appear;
Shrines, on that aweful day the warriors rear!
Light's orient dawn allures the Zephyr-gale;
Earth's deſerts they explore with ſpreading ſail;

* The name of Triton is expreſſed in the original. This picture of his appearance, and of his conduct throughout the above ſlight digreſſion is colored from mythology. Such heterogeneous mixtures as theſe attributed to the perſonage of our Neptunian vicegerent may originally have been deduced from hieroglyphical extravagancies engraved by the hand of idolatry.

* Aurora ſmiles advancing, anxious ſight
Beyond the tow'ring promontory's hight
Marks the projecting earth, and onward main;
To Auſter modeſt Zephyr quits the rein:
A wild'ring joy th' aſſociate voice inſpires.
—The ſun was ſet; meek Veſper's lambent fires
Cheer the dark brow of *Eve*, ſerener *gueſt*,
Who ſoothes the peaſant's care to pillow'd reſt;
To ſlumber drops each ſoftly-breathing wind,
Loos'd are the ſails, the haughty maſt reclin'd;
Till Phœbus' arm unyokes the radiant car,
Ne'er ceaſe the poliſh'd oars their ſounding war.
Ere night's thick veil each charm of nature ſhrouds,
Beyond, where heaves in horror to the clouds
Yon' ſoil his ſhaggy brow, thy rev'rend ſeat
Had woo'd the wand'rers, hoſpitable Crete,
Monarch of circling iſles! thy brazen hand,
Stern † Talus, crouds with riven rocks the ſtrand;
Bids

* The deſerts of Africa mentioned in the preceding verſe are placed by Apollonius on the right of the Argonauts.

† Talus, (whom Sir Iſaac Newton deſcribes to have been ſlain by the Argonauts in the year before Chriſt 937, and thereby allots a term of two years, or leſs than three, to the extent of the Argonautic expedition, and who calls him 'A brazen man of the brazen age') however formidable at firſt appearance, ſubmits himſelf, like many other ſplendid conceptions, to hiſtorical explanation. Plato, 'dulce decus Graïûm,' reconciles his myſterious character. Rhadamanthus at this period exiſted; diſtinguiſhed for his probity, having imbibed his earlieſt prin-

Bids ev'ry halſer fly the ſullen ground:
Dictæa's ſtation, but in vain, they found.
Remnant of demi-gods, a brazen line,
Sprung from the mountain-aſh *thy* ſeed divine
Jove to Europa gave, thou *Iſland's* head;
Here annual thrice thy guardian-footſteps tread,
Unconſcious of a wound, thy vaunted claim
Limbs clad in braſs; th' impenetrable frame;
A vein the membrane's flimſy texture hides,
Rich *vein*, capacious of the vital tides;
Low to the ankle from the neck deſcends;
The *ſeat*, where life with death aſſociate tends.
Tho' preſs'd with adverſe fates, they mourn no more;
Inſpiring terror wings them from the ſhore;

ciples from Minos, he received inſtructions not in the whole art of government, but ſo far as qualified him to aſſiſt the counſels of his ſovereign; thence he gained the appellation of a good man! Minos engaged him in the care of the municipal laws; to Talus were aſſigned the remaining offices of Cretan diſcipline. Talus at three diſtinct periods in every year viſited every village, for the preſervation of their laws, which he inſcribed upon tables of braſs; whence he obtained the title of 'brazen.' See Plato de Minöe.—Our modern brazen characters never fail to inſult, rather than protect the laws. The manner in which the poet deſcribes this Talus in the lines immediately following may lead an attentive examiner to a clue, through which he may unravel many other congenial threads of Grecian characters, and tranſactions. 'By Talus the ſun is meant,' ſaith Heſychius. The Arkite worſhip was eſtabliſhed, where he ruled.

Far

Far from the deſtin'd ſtrand the warrior borne,
With thirſt conſuming, as with anguiſh worne,
Had urg'd their wayward oars! but Colchos' Fair
Thus calmly ſoothes the tumults of deſpair.
" Heroes, attend!—to me reſign the man!
" Whate'er his race, Medea's conqu'ring plan
" Shall cruſh thro' plates of braſs his giant-rage:
" Not his th' immortal privilege of age.
" Here fix the bark; my heart no rocks alarm:
" Proſtrate the ſeer ſhall own my happier arm."
She ends! at diſtance from the menac'd ſtorm
Floats the proud Argo; what her arts perform,
Yet to the hoſt unknown! her cheek of roſe
Wrap'd in the * veſtments' folded purple glows;
She mounts the deck; ſhe graſps her Jaſon's hand,
And ſtalks the ſeats, that mark the rower-band.

* Πεπλος the original word, here rendered veſtment, was applied by the Greeks to ſacred habiliments: Medea was a prieſteſs. It is ſometimes placed to ſignify the ſail of the ſhip 'Panathenæa,' the poetical offspring of Argo, *conſecrated* every five years with ſolemn celebration by the Athenians to their preſiding *deity*, recorded to have built the Argo. The Panathenæan games are handed down as earlieſt inſtitutions, from which we may be led to a concluſion that the firſt principle actuating ſuch inſtitutions aroſe from the devout eſtimation with which maritime expeditions were honored. On this ſail of the Panathenæa the war of the giants was repreſented; the corrupted ſucceſſor of that ambitious attempt typified in ſcriptural hiſtory by the building of Babel, when man 'Hurl'd defiance to the throne of Heaven.'

Soft-luring with the notes of magic ſpell
The ſoul-devouring Fates, the dogs of hell *,
Wide o'er the fields of air who rav'nous ſpring,
Fell ſcourge of wretched man, with rapid wing;
As bends her ſuppliant knee, their votive way
Thrice ſoar the vows, and thrice th' enchanting lay:
His froward pow'rs ſubſide; her hoſtil gaze
A glare wild-dazling to his orb diſplays.
He gnaſh'd his teeth; he ſwell'd with vengeful might;
Drear Ruin's objects ſwim before his ſight,
In all their horrors dreſs'd: "Great Jove, he cries,
"What clouded phantoms to my ſoul ariſe!
"Nor ſtern diſeaſes, nor intruding foe
"Deal to my ſick'ning heart the fatal blow;
"Some diſtant arm o'erwhelms." No *brazen* ſhield
'Gainſt Colchos' venom'd drugs diſputes the field;
Ev'n while the ſtone he rolls in ſavage ſport,
Whoſe weight ſhould block their entrance to the port,

* The 'dogs of hell' (v. 1666. Orig.) applied to the Fates were of Egyptian growth; this animal worſhiped in Egypt might conſiſtently with idolatrous frenzy have been placed in ſome 'infernal office' from the virulence of its diſpoſition in ſultry regions; it certainly was the ſource of Cerberus, whoſe triple head figured in the Grecian Aïdes from the original appropriation of this Egyptian dog to the perſons of the Fates; compoſed of the magical number three. In the death of Talus we have another adoption of Egyptian fable. The man of braſs is poetical anceſtor of Achilles, as to the vein, which alone conſtituted his vulnerability.

His

His ſtricken foot receives the pointed rock;
As molten lead, deep guſhing from the ſhock
Flows the luxuriant blood; his bulk's vaſt round,
Reft of its prop, falls proſtrate to the ground.
As on the tow'ring cliff the ſtubborn pine,
Whoſe honors ſlowly to the ax reſign
The ſolid trunk, thy half-ſubduing toil,
Stern wood-man, leaves the monarch of the ſoil;
Its head ſhakes to the ſtorm's nocturnal blaſt,
Then ruſhes from the root * *aſunder braſt*;
Such in his foot awhile the monſter's truſt;
Till weak, ſpent, loſt, he thunders to the duſt.—
Wrap'd 'mid the ſhades of night in Creta's Iſle
They wait the fair; when dawns Aurora's ſmile,
Rear'd to † Minerva's love the ſacred fane,
They quaff the fount, and tempt the roaring main:
Ply with recruited ſtrength the bended oar,
And pant to quit the ‡ promontory ſhore.
Athwart the Cretan ſurge they ſpeed; the gloom
Of pitchy darkneſs, night of baleful doom,
Awes every boſom; not a waking beam!
No ſtar to twinkle, and no moon to gleam!

* Spenſer's Fairy Queen.

† The text dedicates this temple to Minoän Minerva; the death of the enemy having been compaſſed in Crete, over which Minos at this time reigned.

‡ The promontory is called by Apollonius Salmonis in the Iſland of Crete.

Drear

Drear waſte of horror, or from heav'n its birth,
Or ſprung emerging from the gulphs of earth!
Nor their's conjecture in the ghaſtly grave
If borne afflicted, or on Ocean's wave!
To Chance * commiſſion'd their return! the chief
Up-heaves his hands in ecſtaſy of grief,
To Phœbus' name the voice of Anguiſh rears,
Freedom, the wiſh; while burſt the ſtreaming tears;
And much his promiſe loads with gifts divine
Th' Amyclan, Pythian, and Ortygian ſhrine!
Son of Latona, from Olympus' hight
Melantian rocks confeſs thy ſav'ring flight;
The firſt receives thee 'mid the billows flow;
Thou ſhak'ſt with graſping hand the golden bow,
Darting rich luſtre—lo! where cluſt'ring ſpread
The Sporad Iſles; with unambitious head

* It may appear ſtrange, that any philoſophical *ſyſtem* ſhould have been eſtabliſhed among the Heathens, *which* the very principles of their religion reprobated; but ſuch we find in Epicuriſm, the faſhionable, fantaſtic perſuaſion which diſgraced the days of Auguſtus. Chance, ſaid theſe no-reaſoners, formed the world; Chance in our author is never ſubmitted to, unleſs by his heroes, when deſpairing of their ſituation, and incapable of addreſſing their deities. The political artifice of Auguſtus encouraged the rank weed, that voluptuous indulgence on the one hand, and an idea, that the gods never concerned themſelves with the *affairs* of mankind on the other, might render the Romans leſs ſolicitous about *their own*; might divert their attention from enquiries into the real ſlavery, by which the empire was oppreſſed, though the fetters were weaved in ſilk.

This

This gently riſing! to thy ſeats oppos'd,
* Oh! ſiſter! there the dropping anchor clos'd
Their toils; they viſit earth!—the dawning ray
Springs forth! an altar to the pow'r of Day,
Deep in the covert of the darkling grove,
Rear'd in the fane, that witneſs'd grateful love,
They grace thee, Iſland, with the † ſplendid name;
Protective *Phœbus* gives the realm to Fame;
His preſence, balm of woes! a pious band,
They cheer with feſtal rites the deſert ſtrand.
As, pour'd devoutly o'er the torches glow
Flam'd at the ſhrine the ſacred waters flow,
The virgin-vaſſals from Phæacia's plain
Burſt in fond laughter at the warrior train;
They oft Alcinoüs' altars wont to view,
Whoſe pomp of ſacrifice the victim ſlew,
Lord of the lowing race; the mirthful joke,
Not undelighted, and the taunting ſtroke

* This iſland called in the text Hippuris lay in the vicinity of the iſland Thera. The Melantian rocks were two in number; that of Baia (for the ſcholiaſt, from whom this remark is borrowed, ſeems to prefer this as a *proper* name, rather than as an *epithet!*) and the other of Hippuris above mentioned. I think however, that the epithet is moſt conſiſtently adopted; a name being ſo immediately afterwards aſſigned to the iſland by the Argonauts, and Baia ſeeming to have no diſtinguiſhing character in point of derivation, which was the conſtant uſage of ancient Greece.

† The name of Anaphe (ſhining) was given to the iſland firſt mentioned in the Original.

With

With animated ſport, the pointed dart
Of gibes, ſoft war of innocency's heart,
The conſcious hoſt return; this hallow'd Iſle,
Ye lovely maids, your more than ſpeaking ſmile
Owns, ye ſweet hum'riſts, with accordant man,
The radiant fount of good * your votive plan!—
Their halſers loos'd, they ride the placid deep;
While lock'd, Euphemus, in the arms of ſleep,
Mem'ry *yet* paints at Hermes' hallow'd ſhrine
Thy vows' fix'd ardor, and thy rites divine,
The glebe (ſo wills the heav'n-commiſſion'd dream!)
Flows with the richer milk's luxuriant ſtream.
Plac'd on his thrilling breaſt the clod of earth,
Small tho' its form, awakes the virgin-birth;

* The original literally runs 'as often as they prepare ſacrifices to Apollo *Ægletes*, patron of (the iſland) *Anaphe*.' It is ſcarcely neceſſary to acquaint the reader, that the *two* terms above deſcribed expreſs the ſame thing. As to the ſarcaſtic dialogue, or more properly, intimation of ſuch by Apollonius, ſince we find it not only conformable with genuine hiſtory, but applicable to the very nature of man, that every ſublunary concern ſhould ariſe from the rudeſt, and moſt unmixed principles, (a ſimple idea in the mental world leading to every the more enlarged exertion of the reaſoning faculty;) we cannot be ſurpriſed, that the expanded oceans of ſuperſtition owed their origin to the ſame ſcanty ſtreamlet. Horace in his ſecond book of Epiſtles has deduced the regular out-lines (or rather irregular!) of the 'priſca comœdia' among the Greeks from the robuſt vivacity of the rough peaſant, 'contented with little' only becauſe he had conceived no want of ſuperfluities; and 'courageous,' becauſe he had never ſeen any inſtrument of offence, but thoſe, with which he knew himſelf to be ſupplied by nature.

He

He claſps the new-born fair; the ſcene of joys
Each thought intrances, and each ſenſe employs;
When clos'd the tranſports, his the flowing tears;
He deem'd her, Daughter of his earlier years;
Calmly her ſofter ſolace ſoothes his ſoul.
" Nurſe of thy children, mine the bleſs'd control
" Of infant innocence! behold in me
" No offspring, warrior; but the daughter ſee
" Of godlike Triton's, and of Libya's arms!
" Fix'd by my ſire, where many a Nereid's charms
" Unſpotted ſmile, my dome the coral main,
" Faſt by the beach, where heaves Apollo's fane:
" Wrap'd in the ſplendor of his rays my grace
" Erewhile ſhall foſter my Euphemus' race."
Deep in his breaſt the dream his mem'ry ſeals;
He calls the *chieftain*, nor the truth conceals;
Fix'd *who* revolves what Phœbus' ſhrine decreed;
And thus rejoins; " illuſtrious is thy meed,
" Thou man of worth! the gods, the gods ſhall yield,
" Thy glebe ſurrender'd to the billowy field,
" An iſland to thy rule; for many a year
" Thy children's children ſhall the ſceptre rear;
" Boon of the gen'rous Triton's fav'ring hand
" For thee 'twas call'd from Lybia's far-ſtretch'd land;
" No common gift! a god's expanded mind,
" He met the heroe, and the prize reſign'd!"
At once, nor vainly roll'd his Jaſon's lore,
The oracle inſpires, the Lybian ſtore

He

* He drops into the deep, the beauteous Iſle
Claims to a foſter'd *race* the mother's ſmile.
Erewhile the wand'rers *they* of Lemnos' coaſt,
'Till rudely baniſh'd by Etruria's hoſt
They wing'd their flight to Sparta's welcome ſoil;
Thence, where Caliſta crowns the peaſant's toil,
Auteſion's *youth* their ſtep to Thera leads;
His name to Thera chang'd Caliſta's meads *;
Long-paſs'd Euphemus' date!—the ſurges' roar
Now heaves the warriors to Ægina's ſhore;
Arm'd with the vaſe they bid the conteſt burn,
'Who firſt repleniſh'd to the bark return!'
So urge their wants, as ſwells the ſullen blaſt;
To latter days the calm contentions laſt;
Ye youths, † ye Myrmidons, in glory's courſe
Hence rear the vaſe, and urge the ſwifter force.

Hail,

* The ſurrender of the clod of earth, (taken from the continent of Africa, and preſented by Triton to Euphemus) to the ocean, is a figure, by which the inſular character of the new-created ſpot is expreſſed. In my remarks upon the iſland of Thera exhibited on the 4th Pythian ode of Pindar, I confeſs myſelf to have been under no ſmall difficulty of aſcertaining the preciſe meaning of the text. Apollonius is a ſufficient comment on that text; and if duly regarded, the two mythological geographers will be obſerved mutually to aſſiſt, and to be aſſiſted by the more general conduct of each other. Thera, ſays the ſcholiaſt, was ſo named from Theras, ſon of Auteſion, who aſſiſted, by his direction of the Euphemian *deſcendents* to this iſland, the oracle of Apollo in their favor.

† The inhabitants of Theſſalia were diſtinguiſhed by the title of Myrmidons from Myrmidon, grandfather of the Argonaut

Hail, heav'n-born warriors! hail, thou gallant throng!
† Each rolling year attune my plauſive ſong
To added raptures! for the Muſe beſtows
Fame to your conqueſts, to your toils repoſe!
No more the frowns of adverſe fates prevail,
When from Ægina ſpeeds the parting ſail!
No more the whirlwind burſts! in peaceful pride
Faſt by Cecropian realms ſecure ye glide
By Aulis' tow'rs, by fair Eubœa's ſeat;
And Locris wrap'd amidſt her cities greet:
Now fair Theſſalia wooes you to her arms;
And rapture crowns you in your country's charms.

gonaut Æthalides' produced by Eupolema near the ſtream Amphryſus in Theſſaly.' See Apollon. b. 1. v. 55. The amicable ſtruggle to obtain a ſupply of water for the uſe of the Argonautic hoſt may not only be conſidered as a proof of their general ſatisfaction in the nearer approach to their native country, but as the origin of games, afterwards inſtituted to the celebration of this Grecian voyage: a confirmation of the idea, that the ſource of public ſports conſtituting the boaſted glory, and happineſs of Grecian communities, lay in ſimplicity itſelf.

† This is apparently an alluſion to the ſolemn *feſtival*, which did honor to Minerva, in commemoration of the Argonautic labors, in *which* the Argo was carried round the city of Athens upon the ſhoulders of the prieſts.

END OF THE FOURTH, AND LAST BOOK OF APOLLONIUS RHODIUS.

APPENDIX

TO

APOLLONIUS RHODIUS.

VOL. II.

Farther Obſervations upon Magical Rites, and Egyptian Superſtitions in general: omitted, Book IV.

IF it is permitted once again to touch upon the magical operations of Egyptian prieſthood, particularly as to the prohibition of wine in thoſe myſterious ceremonies, we may enter upon the true cauſe of its diſuſe. A prelate, whoſe writings, and character are alike ornaments to the church, and to Chriſtianity, has in a recent work explained a point, which relates in ſome degree to the queſtion here propoſed. He acquaints us, that 'whereas the Greeks, and Latins by mixed wine always underſtood wine diluted, and lowered with water, the Hebrews on the contrary generally mean by it wine made ſtronger, and more inebriating by the addition of higher, and more powerful ingredients.' Helen in the Odyſſey is the authority of our excellent writer for the knowlege of theſe Egyptian compoſitions in Greece. When Medea undertook the conqueſt of Talus, her firſt ceremonial act was to cover her face; for thus, by the laws of eaſtern kingdoms, ſhe claimed protection from the inſults of the other ſex. Whenſhe arrived on the ſhore, ſhe ſeems to have entered into converſation with Talus, and by a *judicious* diſtribution of the 'mirth-inſpiring bowl, tempered with drugs,' to have ſtupified his ſenſes, and procured to the Argonauts a ſafe paſſage to land: a pretended treaty was the foundation of the magical proceſs; and this treaty was infringed by the laſt ſtruggle of Talus, before his faculties had been abſorbed. We may reflect, that magical

magical incantation consisted in prayer, to engage the attention of one or more of 'their gods many,' in musick, or the song, and to assuage the turbulence of passion; the Pharmaca rendered the disposition of the person, upon whom they were practised, incapable of exercising his reasonable talents. The Greek priests, says a burlesque offspring of Scarron, in a caricature of the Iliad,

'Themselves the *precious* off'rings took,
'And wisely fed their gods with *smoke*.'

Brydges's Homer's Il. travest.

These viands, it seems, had become perquisites of the priests, on which they may be *concluded* to have regaled themselves without remorse. *Other* perquisites *of office* are experienced to *satisfy* priests for their trouble in marriages and funerals; indeed, in more extended ways, this fraternity profits both by life and death. The same may be presumed of the destination of the wine; for the Grecian gods were not deemed *capable* or *proper* to enjoy it, unless *lowered* in its quality, which the priest could not, *for himself*, indure. If we should confine our representation to the priests of Bacchus, they must necessarily have sipped largely of the grape, before their whirl of spirits could be found adequate to the agitation, requisite for their tumultuous rites.

From the foregoing venerable authority, we may *enlarge* the present subject by a closer application to Grecian *romance* infecting multitudinous deities with the passions, the weaknesses, and the vices of mankind.

If the following passage be considered with the attention which its subject, and our commentator of the sacred text of Isaiah, merit, *difficulties* seemingly arising, or rather affectedly aggravated in occasional interpretations of the scriptural language, may be totally removed; and these holy records confirmed to be directions to the *practice* of a *christian*, not metaphysical play things for the subterfuges of mock logicians.

'Anger, arising from a sense of injury, and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy

and painful ſenſation; and revenge, executed to the full on the offenders, removes that uneaſineſs, and conſequently is pleaſing, and quieting, at leaſt for the preſent. Ezekiel introduces God expreſſing himſelf in the ſame manner:

" And mine anger ſhall be fully accompliſhed;
" And I will make my fury reſt upon them;
" And I will give myſelf eaſe."

Chap. v. Ver. 13.

This is a ſtrong inſtance of the metaphor called 'Anthropopathia;' by which, throughout the ſcriptures, as well the hiſtorical as the poetical parts, the ſentiments, ſenſations, and affections, the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God; and *that* with the utmoſt liberty, and latitude of application. The foundation of this is obvious; it ariſes from neceſſity; we have no idea of the natural attributes of God, of his pure eſſence, of his manner of exiſtence, of his manner of acting: when therefore we would treat on theſe ſubjects, we find ourſelves forced to expreſs them by ſenſible images. But neceſſity leads to beauty: this is true of metaphor in general, and in particular of this kind of metaphor; which is uſed with great elegance, and ſublimity in the ſacred poetry: and what is very remarkable, in the groſſeſt inſtances of the application of it, it is generally the moſt ſtriking and the moſt ſublime. The reaſon ſeems to be this; when the images are taken from the ſuperior faculties of the human nature, from the purer, and more generous affections, and applied to God, we are apt to acquieſce in the notion, we overlook the metaphor, and take it as a proper attribute: but when the idea is groſs, and offenſive, where the impatience of anger, and the pleaſure of revenge, is attributed to God, we are immediately ſhocked at the application, the impropriety ſtrikes us at once; and the mind, caſting about for ſomething in the Divine Nature, analogous to the image, lays hold on ſome great, obſcure, and vague idea, which ſhe endeavours in vain to comprehend, and is loſt in immenſity, and aſtoniſhment.'

Dr. Lowth, Biſh. of Lond. on Iſaiah, 4to. p. 14.

'Homer,' ſays the ſame concluſive writer in his Prælectiones de ſacrâ Poeſi Hebræorum, 'and the other' (Grecian poets) 'induced

'induced by the moſt futile ſentiments, have publiſhed concerning their deities thoſe opinions, which however abſurd, and impious if accepted in their literal interpretation, can with difficulty, if at all, be allegorically underſtood. The ſacred * prophets, on the other hand, ſhadow the Divine Nature with images appropriated to humanity, and for this reaſon; becauſe the inſufficiency of human intellect neceſſarily requires a limitation; but in ſuch latitude alone, that thoſe repreſentations, which are transferred from the concerns of mankind to the Deity himſelf, may be never capable to receive a conſtruction merely literal. The underſtanding is' herein 'always directed from the ſhadow,' to the ſubſtance of 'truth; nor adheres to the naked image, but at once ſeeks, and purſues *that*, which bears analogy to the image' which it traces 'in the Divine Nature. *That* ſomething, more majeſtic, and ſublime, than he can poſſibly conceive, or comprehend, but which actuates his mind with a certain awfulneſs, and admiration.' De Sacrâ Poeſi Hebræorum Prælect. 16. a. 151. 4to. ed. 1753.

The words of our critic, which carry a peculiar ſanction from his abilities, and ſituation, may ſerve a purpoſe, which perhaps he might not have intended, but which is called forth by the prevailing influence of *diſguiſ'd* infidelity aſcribing materiality not only to the ſoul of man, but to the eſſence of the Creator.

'We cannot,' ſays an excellent, and candid authority, 'groſsly conceive, that God hath organs of ſpeech; but we know aſſuredly, that He, who gave the tongue of man' to ſpeak, can whenever for extraordinary purpoſes he ſees good, and whenever he pleaſes, form an audible voice: at his bidding, in the language of our Saviour, 'the very ſtones will cry out.' When, therefore, God is ſaid in ſcripture language to ſpeak, the plain meaning is, that he cauſed a voice to be heard; and to argue this, and *ſuch* ſcriptural expreſſions, as proofs of the materiality of the Divine Nature, or as

* I have hazarded this interpretation; the original is vates; but the prophetic are principally the poetic parts of the Old Teſtament.

excuſes for an endeavor to prove it, evinces either a poverty of argument, or a conſciouſneſs of temerity.'

Reflections on the Doctrine of Materialiſm, &c. By Philalethes Ruſticans, ſm. 8vo, 1778.

It may be wiſhed, that the author had favored the public with his real name: a compoſition of ſuch merit, on ſo important a ſubject, ſhould not be anonymous.

To this inſtance, with many others, may be added, in farther proof of the divine, and human nature, figuratively connected, (where allegory is not immediately propoſed, for our *preſent* example is confined to the tables of the Jewiſh law) 'the Lord thy God is a jealous God, and viſiteth the ſins of the fathers upon the children' one interpretation of which latter words has by * a very candid and intelligent reaſoner been collected to convey the uſual conſequences attending the *exceſſes* (in many worldly reſpects) of fathers, in the *perſons* of their children, frequently through as many generations as the commandment itſelf expreſſes.

Apollonius Rhodius, Vol. II. Append. Orig. b. 3. v. 105.

Concerning the cuſtom amongſt the Colchians of earlier date, relative to the ſuſpenſion of the deceaſed male bodies upon trees, with an eſtabliſhed refuſal of ſepulture.——

An author in *peculiar* eſtimation has favored us with the ſucceeding account, aſſimilating to the more ancient uſage exhibited by Apollonius in the treatment of their deceaſed males by the Colchians. The quotation may anſwer a more enlarged conſtruction, as alluding to the adoption of *cuſtoms* by modern governments *which* are recorded to have prevailed in very ancient periods. Barbariſm correſponds in the moſt diſtant regions; why therefore may not a connection be imagined, which from defect of original records we may not be enabled to aſcertain?

"Till the end of the eleventh century, a celebrated temple "ſubſiſted at Upſal, the moſt conſiderable town of the Swedes, "and Goths. It was enriched with the gold which the Scan-

* Dr. Jortin's Sermon on the Commandments.

"dinavians

"dinavians had acquired in their piratical adventures, and "ſanctified by the uncouth repreſentations of the three prin- "cipal deities, the God of War, the Goddeſs of Generation, "and the God of Thunder. In the general feſtival, that was "ſolemnized every ninth year, nine animals of every ſpecies "(without excepting the human) were ſacrificed, and their "bleeding bodies ſuſpended in the ſacred grove adjacent to "the temple. The only traces, that now ſubſiſt of this bar- "baric ſuperſtition, are contained in the Edda, a ſyſtem of "mythology, compiled in Iceland about the thirteenth cen- "tury, and ſtudied by the learned of Denmark and Sweden "as the moſt valuable remains of their ancient traditions."

Mr. Gibbon's Decline of Roman Empire, V. I. Ch. 10, p. 245, 246.

If the authorities, produced by this writer to juſtify the foregoing quotation, be acceded to, we muſt regard, conſiſtently with his text, this ſavageneſs of *victim*-puniſhment in a *religious* light. That the original, from whence the European uſage flowed, may ſeem farther to confirm ſuch idea, it remains but to advert to the principles of ancient Colchos, in her diſtinction between funeral ceremonies performed to the male and to the female ſex, as if earth and air were equally alloted to the corſes of their deceaſed.'

The region of magic was ever the land of barbariſm. An eſtabliſhed law of Colchos had affixed this *various* conduct to the dead. Examples are not wanting in ſeveral kingdoms of our continent, where the diſtribution of laws, even to the preſent hour, ſavors of thoſe leſs civilized æras, when ſuperſtition uſurped the ſceptre of religion, and paſſion triumphed over reaſon. The ſame may be aſſerted of *ancient Greece*, whoſe devotional rites were borrowed, however great *her* diſtance, from Egypt *.

* This Colchian and Egyptian uſage may ſeem to have ariſen from the adoration of their deceaſed men, who had taken an active part in their conduct during life; this adoration may be conſtrued the genuine offspring of that tenet ſo familiar to humanity, the immortality of the ſoul.

A future ſtate of the dead, as deſcribed by Virg. Æn. b. vi. and by Cicero.

That our poet purpoſed an alluſion to tenets formerly eſtabliſhed, which characteriſed the condition of the dead in the regions below, may be concluded from the following obſervations, the cloſe of which more immediately relates to the ſubject now diſcuſſed; and happy the editor eſteems himſelf, that his own ſentiments coincide in this, as in every other reflection of a critic, who has elucidated the hiſtory of a great Roman, and ſucceſsfully copied in his ſtyle the melody of as great an Engliſh writer. The paſſage may appear long, but to thoſe alone, who have no reliſh for true genius, and erudition.

'Cicero alludes to an * article in the vulgar creed, concerning the general receptacle of departed ſpirits. According to the popular belief, the ſoul, at the inſtant of death, was conducted to the infernal regions, ſituated in the loweſt depth of this terreſtrial globe; where, after having undergone a previous examination by the appointed judges, ſhe was dealt with according to the part ſhe had acted during her reſidence in the body. This domain of the infernal deities was repreſented as being divided into three diſtinct manſions; the One appropriated to thoſe malignant ſpirits, whoſe moral depravation being utterly incurable, were conſigned to everlaſting puniſhment; the Other prepared for the reception of leſs criminal tranſgreſſors, whoſe moral defilements being of ſuch a

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nature

nature as to admit of purification, were ſentenced to undergo certain temporary inflictions in a purgatorial ſtate *. Theſe, after being thoroughly cleanſed from the ſpots and ſtains they had contracted in the preſent life, paſſed into the third diviſion, and reſided in the 'læta arva,' as the poet ſtyles them, the happy regions of Elyſium. Some few, however, among mankind were deemed ſo perfectly immaculate, and ſo eminently beneficial to their reſpective generations, in the double capacity of ſtateſmen and philoſophers, as to ſtand in no need of a previous purification, but to be qualified immediately after their departure out of the body, to enter the celeſtial manſions of perfect and permanent beatitude. In this latter claſs Lælius intimates that his illuſtrious friend might juſtly be numbered.

But although, in order to impreſs this important doctrine of future rewards and puniſhments with the greater force, and energy, on the minds of the people, legiſlators and philoſophers held forth to their groſſer imaginations the fictitious ſcenery of Tartarus, and Elyſium, yet the latter were always careful in their diſcourſes calculated for more improved underſtandings, to diſclaim all pretenſions of being able to diſcover the *preciſe mode*, by which theſe equitable retributions would hereafter be made. It was abundantly ſufficient, they juſtly thought, for every moral purpoſe, to be aſſured, that 'glorious was the prize reſerved for victorious virtues, and firmly grounded her animating hopes of one day receiving it †? This was the expreſs declaration of Socrates in the converſation he held with his friends on the morning of his execution. Agreeably to theſe ſentiments Plutarch compares the moral ſtate of man in the preſent world to that of an athletic combatant, whoſe reward or puniſhment will hereafter be proportioned to his merit, or demerit, in the conflict. 'But by what means,' continues this very ſenſible, and

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judicious author *, 'the ſoul in another life ſhall be affected with happineſs, or miſery, is totally concealed from human penetration.' It ſeems highly probable, that, in conformity with this way of thinking in reſpect to the popular creed, the Roman poet, after having conducted his hero through the ſeveral manſions of departed ſpirits, leads him back again into theſe upper regions through the portal,

Quâ falſa ad cœlum mittunt inſomnia manes,

and by no means as intending to intimate, that the belief of a *general* ſtate of retribution in another life was equally vain, and viſionary†.'

Mr. Melmoth's Remark 16th upon Cicero's Eſſay on Friendſhip.

'The doctrine inforcing the periſhable condition of the ſoul, as it was firſt hazarded in the days of Cicero, may be concluded to have more peculiarly influenced the labors of his philoſophical treatiſes, the demolition of this tenet being evidently a favorite object of thoſe purſuits. Indeed, if we trace the hiſtory of the philoſopher from, I had almoſt ſaid the *half-inſpired* moraliſt, of Greece, to the Stoics, Peripatetics, and

* Cicero died in the year of Rome 711; before Chriſt 43 years. Lucretius, who labored the Epicurean doctrines beyond the original ideas of their founder, became *annihilated* on his own degrading principles in the year of Rome 700; before Chriſt 54 years; at the age of 44: an age amply ſufficient for, indeed a grand climacteric to, Epicurean diſſipation in *thoſe* days, as of deiſm in our own. Theſe dates may reconcile the imputed *recency* of the tenet relating to the *mortality* of the ſoul; a tenet more fatally expanded in the times of Virgil; and grievous, however true, is the aſſertion, that divine revelation itſelf has not effectually operated againſt its extenſion in the minds of thoſe, who as ſcholars *ſometimes* adorn, but as infatuated men in this *affected* inſtance, diſgrace the pages of more modern *chriſtian* æras.

† 'The doctrine of Epicurus appears to have been firſt introduced to the general acquaintance of the Romans about this period.' Melmoth, &c. Remark 17.

thoſe legions of Academic inquiſitors of truth, who trumpeted their reſpective lucubrations, ere the principles of the great Roman began to dawn, we ſhall obſerve no marks of the ſelfiſh, and brutal doctrine, which diſgraced the votaries of Epicurus; and if profane reaſoners indulged more liberal ideas of humanity from earlier ages, it may be ſatisfactory to purſue thoſe ideas to the very cradle of the infant, or to the deſerts of wilder nature. It has been well obſerved by a far brighter philoſopher of our own country, that the univerſal belief of a deity ſo early diſplays itſelf in the mind of the child, and of the ſavage, that ſuch an idea may be termed *innate*; it may with equal juſtice be aſſerted, that both the one, and the other, have as early a notion of a future ſtate *, though the condition of that ſtate cannot otherwiſe than very 'darkly' be explored by unaſſiſted reaſon, or frivolous conjecture.

The age of Cicero may be pronounced the age of philoſophers at Rome; however frequently his ideas are incompetently conceived, his reflections undetermined, and his expreſſions vague and confuſed, it were to be wiſhed, that his fellow-workmen in this exalted taſk had equalled, in many inſtances, the conſiſtency of his reaſonings; his reaſonings particularly on the important ſubject of our diſcuſſion, as amply concluſive as the glare of heathen enthuſiaſm would

* It is more immediately obvious, that Virgil, who prefaces his general account of the Aïdes with an addreſs to

Dî, quibus imperium eſt *animarum* umbræque ſilentes;
Et Chaös, et Phlegethon, loca nocte ſilentia latè!

appears *ſtudious* to inculcate the doctrine of the ſoul's exiſtence after death, in the ſucceeding oration of Anchiſes to his ſon; from which it may not unreaſonably be concluded, that the ſyſtem of Pythagoras, the *preſumed* inventor of that doctrine, experienced at this period many *principal* advocates at Rome. Servius, the *Virgilian* commentator, delivers himſelf emphatically upon the principle adopted ſo early in Greece: 'Deum non perire manifeſtum eſt, ergò nec animus perit, qui indè originem ducit; nam pars ſemper ſequitur genus.'

Serv. in Æn. lib. vi.

admit

admit his diving into its depth, or rather the want of thy lambent flame, oh, inſpiration! to guide him, as in open day.

If ſuch the ſituation of the philoſopher, why imagine a difference in that of the bard, who might *feel* the inſufficiency of *Grecian* ideas, with reſpect to a future ſtate, tho' as an *epic* writer he copied thoſe ideas from Homer? the Greek eſtabliſhed philoſophy had received a violent ſhock from the days of Cicero, and its more conſpicuous opponents might naturally have wiſhed to attempt an amendment of its abſurdities by their own innovations, probably not leſs abſurd than thoſe doctrines they diſclaimed. Virgil ventured not, nor would it have been conſiſtent, the unwelcome toil of reformation by ſubſtituting a ſyſtem of his own, which was liable to have offended every ſect by its novelty, and preſumption, and inadmiſſible by the inquiring ardor of the times; but all muſt neceſſarily have been pleaſed when ſuch a favorite genius ſeconded the general odium in which the Romans at this period held 'The ſtate of the dead as figured in the Aïdes of Grecian conceits *.'

* The ſyſtem of philoſophy placed in the mouth of Anchiſes, and delivered to his ſon in Aïdes, flowed from the tenets of Pythagoras improved in ſome reſpects by thoſe of his philoſophical deſcendent Plato; theſe ſages, favorites of Grecian were in Virgil's times favorites of Roman enthuſiaſm. Pythagoras died anno A. C. 497. The doctrines of this ancient ſage were, in the days neareſt to, if not co-exiſtent with his own, promoted even on the *ſtage* by Æſchylus, whoſe death is affixed to have been 41 years later. This eminent tragedian has with peculiar ſolemnity diſtinguiſhed the *active* principle of the ſoul from the dull maſs of a periſhable body, which it inhabits during the life of the latter. The audience was *Athenian*. The paſſage alluded to has been thus elegantly turn'd:

'In ſleep the vig'rous ſoul, ſet free
'From groſs, corporeal ſenſe, with keener view
'Looks thro' the fate of mortals, dimly ſeen
'Thro the day's troubled beam.

Potter's Æſchylus, p. 397. 4to.

Ευδουσα γαρ φρην' ἐυμασι λαμπρυνεται
Εν ἡμερα δε μοιρ' ἀπροσκοπος βροτων.

Αισχυλ. Ευμενιδ.

Before

Before I take my leave of this ſubject, I would wiſh to detain the Reader with the ſentiments of a truly Chriſtian writer, poſſeſſing the moſt comprehenſive and rational ſpirit of philoſophy, and breathing the moſt exalted fervor of devotion; happy in himſelf, as promoting the happineſs of others; alike ſerene in the bowers of health, and on the deſert of a death-bed; no deſert indeed to him, who could not leave *enjoyments* behind, the deprivation of which he might lament, and who panted for *thoſe* of perfect purity, to *which* he felt himſelf approaching.

The following quotations are immediately connected with the foregoing plan of my remarks upon Apollonius, and as ſuch, but more confidently on account of their own intrinſic merit, they ſhall be inſerted without apology.

'The not attending to the immenſity of the Deity, but 'meaſuring his own power and knowledge by our ſcanty con-'ception of things, converſant only about very finite Beings, 'hath been one chief reaſon of Atheiſm in the world; and 'the *only* reaſon of Polytheiſm, or multiplying Gods according 'to our wants and neceſſities, and often according to our fan-'cies. Lucretius (the Clypei Dominus ſeptemplicis, which he 'holds out in the defence of our modern natural-religion-'men) calls as it were in indignation, upon the Gods 'themſelves, to witneſs the monſtrous impoſſibility, that one 'Being ſhould be preſent in all places, at all times, and con-'ſequently manage all things in heaven and in earth. Lu-'cian, though he had not enough conſidered the nature of an 'eternal Being, endeavours, according to the indiſcreet li-'berty he takes with all things ſacred, and profane, to turn 'this notion into ridicule, and repreſenting his Deities, as 'haraſſed, and grumbling at the unreaſonableneſs of mortals 'in moleſting them always with their greateſt trifles. For 'this reaſon the ancient Heathens invented a God to ſerve 'every occaſion, and attend every place.

'Modern accounts tell us, that the idolatrous nations in the 'New World lay under the ſame prejudice. Garcilaſſo de la 'Vega, ſpeaking of the Gods of the ancient Incas of Peru, 'ſays "To begin with their Gods, we muſt know, that they

"are

" are agreeable to the quality of their own corrupt and abo-
" minable manners: and every nation, province, tribe, and
" houſe, had its own particular God. For their opinion was,
" that one God would have buſineſs ſufficient to take care of
" one province, or family, and that their power was ſo con-
" fined, that it could have no virtue, or extent within the
" juriſdiction of another."

'Antonio de Solis relates the ſame prejudice of the inhabitants of Mexico.' " Magiſcatzin, and the reſt who attended him gave but very ſmall hopes of the Spaniards being reduced, ſaying, that the God, whom the Spaniards adored was very great, and muſt be greater than theirs; but that each of them was powerful in his own dominions. For that in one place there was occaſion for one God againſt lightning and tempeſts; in another, for water, and harveſts; and again another for war; and ſo on, for all human neceſſities: for that it was impoſſible for any one to take care of the whole."

'This is noticed, that we may know, how material it is, and how much it concerns us, to conſider maturely, and be ſatisfied about the *immenſity* of the Deity. It ſeems, that *this* hath been the ſtumbling-block of human reaſon in all ages.'

Baxter's Evidence of Reaſon in Proof of the Immortality of the Soul. p. 24, 25, 26. 8vo. 1779.

In another part of the ſame work our Author adds upon the origin of Heathen enthuſiaſm, 'by all the veſtiges we can trace of the remoteſt antiquity in the hiſtory of mankind, it is plain they thought the ſpirits of their friends and benefactors at their demiſe were ſo far from being deprived of ſenſe, and conſciouſneſs themſelves, that they extended their concern to the affairs of their ſurvivors; and blinded by degrees with ſuperſtitious reverence, they proceeded to adore them, as tutelar deities, preſiding over particular families, tribes, and diſtricts; for a ſenſe of religion being by nature one of the ſtrongeſt affections in the human breaſt, man is unſpeakably more prone to the extreme of ſuperſtition, than to its oppoſite, Atheiſm. This was probably the beginning

'ginning of Polytheiſm, and all falſe religion.' Baxter's Evidence, &c. p. 438.

That ſuch are the real outlines of the Greek devotion cannot be denied by thoſe, who are acquainted not only with the principles and conduct by which its profeſſors were diſtinguiſhed, but with the nature of the human heart, which if reaſoning from its own unenlightened reflections forms its rule of action, in conſequence, upon an erroneous, and contracted ſyſtem; for where the ſimple idea is fallacious, the *complex ones* reſulting therefrom muſt continue the original fallacy, even increaſing it, according to *their* progreſſion. If the old idolaters (and one idolater is the ſame as another!) formed *their firſt* idea of a ſuperior power (which is the ſentiment of our philoſopher) from their relations, friends, or benefactors deceaſed, *it* cannot but be eſteemed, as it is indeed experienced, to have produced unworthy, partial, and incompetent concluſions of the attributes annexed to that Power. But even this very ſhallow doctrine is a preſumptive proof, that interweaved, as it were, with the idea of a Divinity, was the notion of *ſome* future exiſtence; though the mode, and quality of ſuch exiſtence remained to be tricked out by the ſplendid colourings of their philoſophical humoriſts. The idea could not in the humble ſtate of their reaſoning faculties have led them to a ſuppoſed revival of their dead; *that* would have required ſuperior abilities to deduce; for a variety of arguments would have been eſſential to its ſupport. The ſimple deification of humanity implied a perſuaſion of continued conſciouſneſs *in* the object deified. But as they could not find room for the deification of every perſon, a very early conſequence accrued from ſuch defect, namely, that they formed a ſtate beneath the *earth* (an idea more directly caught from the uſage of reſigning the bodies of the deceaſed into *its* boſom) for the reception of their dead; *immediate* reception, if the bodies had been *duly*, according to their religious ceremonies, intomb'd. In this ſtate the ſpectres were fabled to flit about, unloaded with an incumbering carcaſe, and engaged in thoſe preciſe *occupations*, which conſtituted their happineſs during life. The doctrine of the ſoul's ſubſiſtence after death was

eſtabliſhed

eſtabliſhed among the heathens * before any philoſophical inveſtigations were deliberately indulged to reduce the vagaries of popular opinion into a more regularly irregular ſyſtem. Hence

* As there cannot remain, after the accurate, and impartial examination of a late critical divine into the proper paſſages of the Old Teſtament, a doubt, that the doctrine of a ſoul †, ſubſiſting after the extinction of corporeal life, is ſufficiently to be collected in thoſe ſacred records, ſo may we underſtand that doctrine to have ſhone forth (it may be preſumed in conſequence of ſcriptural communications!) amid the chaos of profane enthuſiaſm. "The palm-tree" (ſays the laborious analyſer of mythology, as quoted from Horapollo) "was ſuppoſed to "be immortal; at leaſt, *if it did die*, to revive, and enjoy a *ſecond* "*life*;" hence the Egyptians gave the name of Bai to the 'ſoul.' 'The branch of a palm-tree was called Bai in Egypt.' Analyſ. Mythol. vol. i. p. 328.

But whatſoever emblems of immortality characteriſed the human ſoul among the Heathens may be more immediately derived from the ancient Scriptural records. It has been aſſerted, though contrary to the truth, that no intimation of a future exiſtence is made throughout the writings of the Old Teſtament; a conſtruction highly aſtoniſhing, if we conſider the adoption of that idea by thoſe who corrupted the *true religion*. Surely they who maintained that religion, would have been at leaſt equally zealous in *belief*, the very *baſis* of the prophecies and writings compoſed from divine inſpiration. 'All the *myſteries* of the Gentile world, ſays Mr. Bryant, ſeem to have been memorials of the deluge, and of the events, which immediately ſucceeded; *they* were celebrated by night with torches in commemoration of the ſtate of darkneſs, in which the Patriarch and his family had been involved. After the people had for a long time bewailed the loſs of a particular perſon, he was at laſt ſuppoſed to be reſtored to life. The ark by the mythologiſts was ſpoken of as the mother of mankind. The ſtay in the ark was eſteemed a ſtate of death, and

† Dr. Jortin's 'Future State of the Dead, &c.' vol vii. of his Sermons.

of

Hence may be reconciled the very extraordinary manlineſs of conception, the maſterly ſpirit of more refined conſiſtency, and, I was almoſt going to hazard, the *half-enlightened* triumphs of the Socratic faculties! For as the religion of the *Heathens* is evidently found to have proceeded in a gradual courſe of ſplendid corruption, till the altar peeping from its ruder flints became decorated with maſſy ſtone, and every dreary beach was honoured with a temple of its protecting Deity; ſo may we collect the groteſque *outlines* of reaſon, prevalent in their *unaltered* original, *while* heroiſm the firſt character of an unſettled people prevented a due cultivation of the mind, to have, when ſuch heroiſm ſubſided by the eſtabliſhment of more regular ſociety, fixed the attention, and animated the ſtudies of philoſophy. Studies, which muſt be preſumed at firſt to have equall'd the wild conceits, and barbarous prejudices of Polytheiſm, perhaps augmented in many fanciful brains; till reaſon flaſhed a more ſelected beam to inſpire the meditations of a Socrates. Plato *, who ſo elegantly intermixes the

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of regeneration. The paſſage to life was through the doors of the ark, which was formed in its ſide. Their return to light was deſcribed as a revival from the grave. Typhon the Egyptian deity ſhut up the body of Oſiris in an ark, which he conſtructed 'of curious workmanſhip,' repreſented as a bier, or coffin;' and gave a name to the places of Egyptian ſepulture. Mr. Bryant's Analyſis, &c. vol. ii. p. 326, 331, 333.

* It may be eſteemed partial, if a poet reflects upon Plato for his inadmiſſion of poets into his 'Republick in Air,' but ſurely that excellent writer has thereby baniſhed, in a manner, himſelf; his turn having been rather fanciful, than deliberate, and alluring, than convincing. I ſuppoſe, that the extreme deviations from nature, and common obſervation, for which the Greek poets ſubſiſting in his days were remarkable, with the more compoſed temper of thoſe days, induced his alienation from their intrinſic beauties; his own example proves, that poetical genius had by no means evaporated, however the clang of arms had been ſoftened into the peacefulneſs of civilization. But Plato will for ever remain a proof of the imagination,

the poetic, and philoſophic character, has by his favorite purſuit of imaginary ſyſtem left us to admire the moraliſt in a ſecondary light alone. Indeed his way of writing was novel from its conveyance in the form of dialogue, and his mode of reaſoning may in many reſpects be alledged the ſame; his philoſophy however cultivated the intereſts of man, which ſpeculation has rarely, if in any degree, promoted; he is frequently ſpecious, always ingenious, and, when it falls in the courſe of his compoſition, accurate in hiſtorical explanations. Theſe men were *both* ſtrenuous aſſertors of the future exiſtence of a ſoul!

When ſuch the eſtabliſhed tenet, from the warrior amidſt his battles, to the reaſoner in his cloſet, it ſhould appear extraordinary, that a third philoſopher ſhortly after the death of Plato built his ſyſtem upon a principle ſo directly oppoſite; but perhaps the general prevalence of the former doctrine might be his ſtronger invitation to join the philoſophical combat, which in one inſtance or another ſeems to have been waged on every ſide. We have however little cauſe to imagine, that this new became the 'philoſophy in vogue,' from any conviction with which its dogmas impreſſed the *people* at large; it might have been originally a *politically* deſigned ſyſtem, attempting to remove the ſtern deliberations of more intermeddling ſects, which marked with a jealous eye the ſtrides of tyranny; and to ſubſtitute a calm acquieſcence with intentions, that could never be counteracted but by the active exertions of buſtling clamor, by the deſertion of placid enjoyments in the ſearch of what themſelves, and every other train of philoſophers pronounced 'the truth,' in ſhort by the adoption of a life remote from that, which they familiarly aſſigned to their Deities, 'inattention to the cares and employments of a turbulent world.'

Let us however do juſtice to this ſect! In their compoſed plan of happineſs they acted conſiſtently with their primary

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gination, with which the moſt attractive ſyſtems of the Greek philoſophy were conſtituted; and how greatly defective (for ſuch is the reaſonable reſult!) every doctrine propoſed muſt have been to anſwer its *ſucceſs* in the ſearch after their 'philoſopher's ſtone' of truth.

tenet,

tenet, inculcating 'the total annihilation of the man after death;' for the greateſt frenzy could no more than have ſufficed to bewitch them from their conſtitutional tranquility, and influence them to endanger their *preſent* exiſtence

Such is the picture of genuine Epicuriſm, unconnected with the grievous infamy of its followers! Followers, who obliterated every little mark of merit in their maſter, by ſteering a courſe remote from his true intention. Theſe were filthy grovelers in the voluptuary ſtye! Yet — (ſo wanton is the affectation of error, where truth is ſet before the view!) the miſerable tenets of this ſupine philoſophy (which Plato could not have failed to drive from his republick, as dead branches of the political and religious trees!) have been adopted as the creed of, and have filled up the whole meaſure of flippant logic in our * herd of deiſts. Impotent † Priams, who in a worthleſs cauſe floriſh the ruſty *ſword* of Lucretius, languidly *falling* upon the ſhield of reaſon; and adding a triumph to *revelation*; which can never enhance its value ‡!

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* 'Epicuri de Grege Porcos.' Hor. Ep. b. 1.

† 'Telum imbelle ſinè ictu.' Virg. Æn. l. 2.
I recollect to have read a French *thing* addreſſed to Marſhal Keith, attributed to the king of Pruſſia, in which the arguments from Lucretius are dreſſed up *if poſſible* in worſe clothing, than their Epicurean copyiſt had afforded; if poſſible; for Lucretius muſt be affirmed to have deſerted the poet, where he commences the philoſopher. Could not his *reſtleſs* majeſty have been *contented* to rob myriads of his fellow-creatures of their *preſent* exiſtence, without an anxious deſire to purloin from the remainder the comfortable view of a *future?*

‡ Evidently as it appears, that the heathens poſſeſſed vigorous *ideas* of a ſtate, however *whimſical*, of an exiſtence after death, it may ſeem ſtrange, that an aſſertion, that ſuch doctrine, the main pillar of the New, is in no inſtance obſervable in the Old Teſtament, ſhould have long been maintained, and ſhould ſtill be hazarded. What a level of inſpired records below heathen imagination!

Remark on Arcadia, omitted B. iii.

In thoſe chronological points, which may ſeem to convey an imputation of error upon Sir Iſaac Newton, he muſt candidly be concluded, as uſually experienced, to have been left without a clue to guide him through the labyrinth of hiſtorical events. He has attempted to aſcertain the particular generations of Egypt, from the number of kings conjectured, rather than fixed, to have reigned during certain intervals; but in this calculation, allowing for the omiſſion of ſome, and the exaggerated inſertion of others, he finds himſelf at laſt neceſſitated to allot from eighteen to twenty years for the date of each ſovereign, filling up the whole number according to his own immediate idea. That this was an indeterminate mode to enſure any tolerable accuracy, he ſeems to have been himſelf ſenſible. Nevertheleſs, though we may not accede in this reſpect to the *principles* of our great genius, or indeed *to thoſe* of any other our happieſt chronologers; it is but a reaſonable tribute generally to acquieſce in his hiſtorical repreſentations.

The truth may ſeem, that many periods of Egypt were bewildered by the myſterious artifices of their myſtery-loving prieſts. Some perſons are in all ages ſo exceedingly addicted to lying, that they can never, but aukwardly, tell the truth. It was worſe with the Egyptian prieſts; they ſcarcely knew *at any rate* how to ſpeak it: ſuffice it to judge from their infamous impoſitions upon the credulity of Herodotus, who has vouched as facts, from their authority, circumſtances which to every attentive examiner muſt be eſteemed legends.

It appears undeniably, that the plan of Apollonius was to repreſent the Grecian as connected with the Egyptian affairs; howſoever thoſe of many other ſtates unconcerned with Egypt may be likewiſe involved in the Argonautic hiſtory. He is now diſcuſſing the navigation of his heroes on their return from Egypt into Greece, through a courſe which they had not ſteered in their voyage thither. This courſe, ſays the poet, was pointed out 'by prieſts, the deſcendents of Theba, daughter of Triton, *when* the race of Danaüs was unheard of, and

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the Arcadians alone, amongſt the inhabitants of the country through which Apidanus floweth, boaſted an exiſtence, &c.' So far Apollonius—Let us attend to Sir Iſaac Newton!

'The Canaanites,' 'preceding the year before Chriſt 1125,' 'fled from Joſhua into Egypt, where they continued under kings until the days of Eli and Samuel. They were called Shepherds by the Egyptians, and lived upon the fruits of the earth. In the year before Chriſt 1125, or ſoon after, Miſphragmuthoſis, king of Upper Egypt, made a laſting war upon theſe ſhepherds, and cauſed many of them to fly into Paleſtine, Idumea, Syria, or Lybia.' Others under Pelaſgus, &c. eſcaped into Greece. 'Before this, Greece, and all Europe, was peopled by wandering Cimmerians and Scythians from the back of the Euxine ſea.'

That portion of the ſhepherds above mentioned, formerly Canaanites, when expelled from Egypt, and adventuring into Greece, fixed amongſt other places upon Arcadia as their future reſidence; for ſo much it is not inconſiſtent to conclude from the chronological *date* of Sir Iſaac Newton, compared with the text of Apollonius. Arcadia was inland; therefore beſt adapted to diſpoſitions averſe from the *ocean*, through too familiar experience of *its* horrors, and on *which* they muſt have received *additional* anxieties *to thoſe* preceding and attending their expulſion. The country was eligible in point of ſituation to diſpoſitions occupied before in paſtoral labors; and enjoying undiſturbed tranquility; it was moreover calculated for a continuance of their former happineſs, they having here no troubleſome neighbors to annoy, and little probability of foreign plunderers threatening to invade them. They poſſeſſed a fertility of ſoil, 'paſture and arable,' which ſupplied every rational wiſh, unpoſſeſſed by ambition. Here it may ſeem, from the very expreſſion of our poet, relative to the ancient *date* of the Arcadians, they lived for ages uninterrupted; for the ſpirit of mankind, ever anxious to climb the *mountain*, climbed but to *overlook* the *valley*, in which more humble ſtation they might have been taught far better leſſons than it has been in their power to give.

When I firſt inſpected the ſecond book of Apollonius, in which he exhibits an interview between Argus, ſon of Phrixus, and the Argonauts, I entertained an idea, that the name of Argus was, as a repetition of the ſame appellation already beſtowed upon another, little leſs than a redundancy, and on that account had a ſuſpicious aſpect: I was therefore diſpoſed to change the Colchian Argus into Arcas. The earlieſt inhabitants of Greece (and of theſe *Phrixus* may be concluded in the number, *from* the period aſcribed to his exiſtence) were compoſed of emigrants from Egypt into Arcadia. What part of Greece can Phrixus be preſumed, in thoſe ancient days, to have inhabited, except Arcadia? The political ſituation of Egypt, at the time of the Argonautic expedition, ſeems farther to aſcertain the queſtion. Kings familiarly experience a deſertion in *thoſe* 'even of their own houſehold,' and perhaps moſt ſeverely, as diſappointment more ſtrongly aggravates, where connection might lay claim to favorable treatment: kings experience a *more* miſerable deſertion, when the heart of the ſubject has been alienated, or a diviſion of regard is created between the *will* of a ſovereign and the *claſhing intereſts* of the people. Government is to be conſidered a more extenſive *family*: how often are individuals taunted by the deſertion of kindred *friends*, when they feel a decline of proſperity?

The kingdom of Egypt muſt have been conſiderably inferior, in point of date, to the favored nation of Providence: we are ſufficiently acquainted with the time when the Iſraelites *firſt* ſet out for the land of Egypt. Egypt was ſo thinly peopled, before the birth of Moſes, that Pharaoh ſaid of the Iſraelites, "Behold the people of the children of Iſrael are more and mightier than we *." Egypt muſt therefore have poſſeſſed but an infant ſtate, when Moſes was born, (which happened very ſhortly after this declaration of Pharaoh) comparatively with the condition of the Iſraelites.

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* Exodus, ch. i. ver. 9. 22.

This,

This, added to other circumſtances of a more characteriſtic nature, may ſerve to explain a paſſage * in the holy writings, which aſſerts, that 'to eat bread with the Hebrews was an abomination to the Egyptians.'

The Hebrews are expreſſed by Joſeph to Pharaoh to have been bred ſhepherds, and on this principle the Egyptians are aſſerted to have declined a communication with them at table —a diſguſt ariſing from the *Hebrew* origin of the *former*. *Theſe* were not addicted to idolatry; they adored, as viſibly protected by, the 'One True God.' Irreconcileable principles were the 'hardners of Pharaoh's heart.' This hardneſs was indeed in ſome degree political; a change of devotion among the Egyptians might probably have introduced a change of government.

† 'Shepherds were an abomination to the Egyptians;' this may ‡ have originated in the different objects of worſhip eſtabliſhed among the Iſraelites and the Egyptians. The former ſacrificing ſheep and oxen to One God; the latter, (if any thing) the fruits of the earth to many gods §. A ſingle ſpark of difference in religious ſentiments will ſoon ſpread a conflagration.

From this abhorrence of inter-communication between the Egyptians and Hebrews, Sir Iſaac Newton collects 'that Pharaoh and his court were at this time not ſhepherds, but genuine Egyptians.' I apprehend that the idea of ſhepherd-kings in Egypt is prematurely applied to the ancient days here ſpoken of by the divine hiſtorian; indeed if we admit

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* Geneſis, ch. xliii. ver. 32.

† Geneſis, ch. xlvii.

‡ See Sir Iſaac Newton's Chronology, p. 203.

§ No authority evincing, that at the period above deſcribed by Holy Writ, ſacrifices of any ſort were practiſed among the Egyptians, it may be concluded, that, whatſoever their mode of adoration, it conſiſted not in ſacrifice, till their experience and conſequent abomination of ſuch worſhip in the Hebrews incited them to vilify by burleſquing it.

their ſovereignty (which is the moſt we can do) in *one quarter* of Egypt, it can ſcarcely be concluded, that any intercourſe ſubſiſted between them, and the Pharaoh, who ruled over the *other*. The diſtance muſt have been too conſiderable, and the very humble condition of the Egyptian territories too unpromiſing for ſuch extended acquaintance. The upper, and the lower Egypt could only, at the period in queſtion, have borne the appearance of two ſeparate unconnected nations.

The Egyptians might * not eat bread with the Hebrews; a peculiarity explicable from the veneration of *hoſpitality* in oriental regions, *which* breathed a ſpirit of philanthropy upon all thoſe, aliens, no leſs than brethren, with whom the inhabitants of theſe regions 'ſat at meat.' Had the Egyptians entered into a ſocial unreſervedneſs with the *Iſraelites*, *they* muſt have been intitled, by the rules eſtabliſhed amongſt the former, to protection from every inſult, and to every mark of amity and regard. The Egyptians were therefore prohibited from a near approach to familiarity with thoſe, whoſe *religion* was in fact the *abomination* of their ſuperſtitions. 'If, ſays the inſpired writer of Exodus † to the *ſucceſſor* of Pharaoh, 'the people of Iſrael ſhould ſacrifice in the land of Egypt, they ſhould ſacrifice the abomination of Egypt.'

The ſame perſon acquaints us ‡, that the children of Iſrael conducted from Egypt arrived at Elim, in which were twelve fountains of water, and threeſcore and ten palm trees; the latter is characteriſtic of the country of Judea, which ‖ Diodorus places agreeably to ſacred intelligence not at a conſiderable diſtance from Egypt. Diodorus had immediately

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* 'Call him, that he may eat bread,' is an expreſſion of Reuel's cordiality to Moſes, who had ſuccoured his daughters. Exod. ch. ii. ver. 2.

† Exod. ch. viii. ver. 26.

‡ Exod. ch. xv. laſt verſe. This event is placed to the year before Chriſt, 1491.

‖ Diodorus Siculus, lib. xl.

before

before ſignified, that 'in earlieſt times of Egypt great numbers of foreign people flocked thither, and theſe brought with them foreign ceremonies of idolatrous worſhip, which occaſioned in the courſe of years their expulſion from that empire.' The Sicilian proceeds to name the particular adventurers above-mentioned, 'who were Danaüs, Cadmus, and their attendants.' Theſe may be conſtrued to have been the 'Canaanites who fled from Joſhua' according to Sir Iſaac Newton, and reigned in lower Egypt till the days of Eli, and Samuel. They fed on fleſh, and ſacrificed men after the manner of the Phœnicians, and were called ſhepherds by the Egyptians, who lived only upon the fruits of the earth.' The expulſion of the Canaanites from their dominions by Joſhua is aſcertained to the year before Chriſt 1445: And Cadmus *, Danaüs, and the other giants, as termed in ſcripture, are Grecian appellations for thoſe who had been kings of Canaan.

It may reaſonably he ſuppoſed that the title of ſhepherds was affixed 'to the Canaanite exiles above-mentioned, from a concluſion, that they were the ſame as the Hebrews, whom the Egyptians had firſt *ſeen* in their land in the year 1706 before Chriſt, about 260 years before the arrival of the *Canaanites*; theſe laſt may be reaſonably ſuppoſed to have retained their original name amongſt the Egyptians, till finally driven from the land.

As to the ſacrifice of men by theſe new immigrants into Egypt, it cannot be concluded their *general* practiſe; for the Phœnicians, from whom they are repreſented to have derived this inſtance of brutal barbariſm, 'deified thoſe of their own country, when dead.' The Canaanites are authenticated by ſcripture to have been a boiſterous people, reſtleſs in their ambition, and unrelenting in war. Theſe Nimrods of the earth may be preſumed to have carried to, and poſſeſſed in, Egypt as ſmall a portion of civilized principles, as when in their own country. The ſelf-licenſed *peſts* of rapine, violence,

* Danaüs came into Greece, ſays Sir Iſaac, in the year before Chriſt, 964.

and deſtruction, were by a ſlight, if any, aggravation of manners animated to deſtroy every opponent in battle, and to ſacrifice their miſerable captives to *deities*, to whom blood was of a ſweet ſmelling ſavor, as it was the darling paſſion of *their own* congenial boſoms *. When nature has been counteracted by a dereliction of the finer feelings, ſhe is uſually, and by ſpeedy ſtrides, perverted to the extreme oppoſite.

She ſeems to have been perverted, from the ſame principles, however varied in the mere *formality* of ſuch perverſion, in the Canaanite, as in the Egyptian. The Canaanite ate fleſh; the Egyptian confined his diet to vegetable ſubſtances: Whatſoever opinion may be indulged relatively to the conduct of the former, the latter could not, conſiſtently with his adoption of religious principles, have admitted a ſimiliar ſatisfaction of his hunger †.

That the Egyptians practiſed the moſt unbounded exceſſes of idolatry can be little queſtoned, and as little wondered at; they were, compoſed of thoſe, who divided themſelves

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* The firſt mention of any intercourſe between the Hebrews, and Egyptians by Moſes, is contained in the twelfth chapter of Geneſis, wherein Abram is expreſſed to have gone 'down into Egypt to ſojourn there.' This event took place in the year before Chriſt, 1921: Pharaoh was then king of Egypt, and from an application of that name by holy writ to many ſucceeding rulers of Egypt, we may conclude it to have pointed a continuance of the ſceptre in the hand of one individual line; at leaſt, that it was, agreeably to Eaſtern cuſtom, a title affixed to thoſe who at the earlieſt periods graſped the Egyptian ſceptre.

† From the period of the year before Chriſt 1921, when Abram, according to the remark immediately preceding, viſited the land of Egypt, the Egyptians are not mentioned to have been viſited by the Iſraelites (Abram had quitted them within a ſhort time after his firſt arrival) till Joſeph was ſold to Potiphar, an officer of Pharaoh, captain of his guard, in the year before Chriſt, 1729.

upon

upon the earth in conſequence of the primitive ambition, diſplayed by their father Nimrod, in the vain attempt to erect the Tower of Babel. This tower was evidently built in defiance of almighty will; an emblem of that ſpirit, which ſhortly afterwards proved itſelf ſubſervient to the enthuſiaſm of paſſion in the conſtruction of cities for defence; for defence againſt thoſe enemies raiſed up by their oppoſing frenzy among their neighbors, who could not eaſily ſurrender poſſeſſions, to which prior occupancy had eſtabliſhed their natural, and moral right. The Canaanites expelled from their kingdoms, originally uſurped by arms, in the reign, and under the direction of Joſhua were allied in deſcent to thoſe very Egyptians; though in the revolution of time ſuch connection was very probably unattended to by either.

The Egyptians were fortunate in ſituation. When Lot departed from Abram, he ſelected the plain of Jordan, which was well watered every where, as the *garden* of the Lord, like the land of Egypt *.' The garden of Eden thus compared with the kingdom of Egypt by the Moſaic pen, we may not heſitate concerning their mutual fertility; every expreſſion boaſting a luxuriance, *typical* of higheſt cultivation, as the characters de-

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* This may ſeem an alluſion to the fertility of Egypt by the overflow of the Nile; from the exceſſive heat prevalent in that country had not ſuch inundation enſued, plenteous harveſts would have been *prevented* to the proper compariſon in the text between Egypt and Jordan: the overflow of the Nile may without affectation be regarded, as a providential indulgence; yet—at a time of famine, which 'was over all the face of the earth,' Joſeph ſupplied his brethren, ſent into Egypt by their father Jacob 'to buy corn,' from the public granaries of that kingdom, where the famine waxed ſore;' and theſe granaries were the ſole reſource for bread to the people of Egypt. The very eſtabliſhment of theſe granaries implied precautions againſt future famine; the Egyptians had therefore no ſettled expectation of the overflow of the Nile, by which alone their ſuperabundant harveſts are well known to have been obtained.

lineating

lineating the creation, glow with the tints of oriental * allegory. Moſes was born in Egypt, he compoſed his books for the

* It is not my wiſh to purſue a controverſy on the propriety of literal, or figurative conſtruction, as far as regards the creation, delineated by Moſes: A leſs violent critic may be ſatisfied of their union. The Jewiſh lawgiver compiled the book of Geneſis for the ſervice of a people, to whoſe attention, I ſhould be happy to omit imitation, Egyptian cuſtoms, and prejudices had been familiar many years before his birth. 'Why,' it may be queſtioned, 'are certain portions of the Moſaic picture to be ſtyled allegorical, and others literal?' Surely an incoherent mixture!

Jungentur jam Gryphes Equis?

Attend we to their *ſubjects*; in theſe the literal points of view are diſtinguiſhed from the allegorical. The latter is little more than a ſublimer mode of deſcription, the occaſion demanding elevation of ſtyle; the former a more natural vehicle for the conveyance of facts, which admit not *thus* to be adorned. The creation is in itſelf a glorious and exalted theme; imagination fires, as it contemplates; that imagination, which ſubſides, when the mind is occupied upon the Decalogue. This laſt is ſolemn and ſedate, and may not be blazoned by expreſſion; it is intelligible to all, and the promulger has his end.

Deiſts arraign this mixture of allegory, and of letter; theſe, it is well known, by commenting mean but to arraign the ſcriptures. Have they ſtudied our elegant, and figurative Spenſer? Allegory is the voice of his ſentiments, of which moral truth is the directreſs. Moral truth is the affected inveſtigation of deiſts; affected, for they cloſe their eyes to every object except one, which can be eſteemed truth. They are only not atheiſts! Our lovers of natural religion mean not ſurely in their ideas of *ſacred prophecies* to quarrel with their poetic form! They are loſt to genius, if they preſume it. But 'the double arrangement of prophetic thoughts involves the

the inſtruction, as he lived for the intereſts, of the Iſraelites then in the land: God is ſaid to have 'planted a garden *eaſtward* in Eden,' and to have 'made to grow out of the ground every tree, pleaſant to the ſight, and good for food; a river went out of Eden to water the garden, and God put the man into the garden to dreſs it, and to keep it.' In theſe inſtances the two countries of Eden, and Egypt aſſimilate; in the hiſtory of the fall, 'the ſerpent' is repreſented to have been 'more ſubtile, than any beaſt of the field'; a *typical* image of the tempter; by which the inſpired writer would impreſs an aggravated horror upon the Iſraelites, of the *idolatry*, which paſſed * daily, and hourly before their eyes; an idolatry *practiſed* by the Egyptians, in the worſhip of the *ſerpent*: This *beaſt* was likewiſe an emblem of magical operations; with the Egyptian pretenſions the true Deity condeſcended to contraſt his own miracles, by a change of the rod of Aaron into a ſerpent;

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the explication of the prophecies in difficulties.' At worſt every defect is reſolveable into ſtyle. 'But what parts,' it is added, 'are literally, what others figuratively to be conſtrued? Infidelity by this queſtion evinces its utter ignorance of the ſtile, in which the prophecies are conveyed, ſo far from confirming the diſtracted ambiguity, with which it would ſtigmatize thoſe oracles of God. Ambiguity is the ſoul of *propheſy*; well may the genius of deiſm be puzzled to reconcile *it* from hiſtory, to which *it* appeals! A prophecy *at once clearly* intelligible juſtifies a concluſion, that ſuch prophecy was made after the event pretended to be foretold. Let theſe records be deeply conſulted, and the Deiſt will be repayed his ſearch, but not in the coin which he expects!

* Joſeph, after Jacob had bleſſed Pharaoh, 'placed his father, and his brethren, and gave them a poſſeſſion in the land of Egypt, as Pharaoh had commanded.' But Joſeph died, before Moſes was born, and that ſpirit of philanthropy exerciſed by Pharaoh towards the Iſraelites as certainly died with him. Joſeph was embalmed, and put into a coffin in Egypt the year before Chriſt, 1635: Moſes was born about 1573.

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the magicians, it is written, caſt down theirs, 'did in like manner with their inchantments; their rods' in turn 'became ſerpents, but Aaron's rod ſwallowed up their rods *.' Again 'Aaron' by the command of God ſtretched forth his hand with his rod over the waters of Egypt, and the frogs came, and covered the land of Egypt.' Thus 'the *magicians*' alſo 'did with *their* inchantments,' and *(they)* 'brought up frogs upon the land of Egypt.'

In the *former* of the above Conteſts betwixt Aaron, and the magicians, the Levite evidently triumphed; triumphed over the rankeſt *infidelity*, and *obſtinacy*, even to their own conviction: here God is expreſſed to have 'hardened the heart of Pharaoh.' In the latter, the Deity likewiſe permitted the rods of the magicians to boaſt the ſame power in 'raiſing up frogs,' as that of Aaron; the divine purpoſe of increaſing the plague of frogs was hereby anſwered, and Pharaoh (after, it may be preſumed, that he had ineffectually applied to his magicians) was compelled to intreat the interpoſition of Moſes, and of Aaron with that God, whoſe will he 'ſet at nought,' and whoſe miracles he rejected, 'to take away the frogs from him.' The ſame ſolicitation was repeated when ſubſequent plagues were ſent by the divine authority upon Egypt; and Moſes relieved the land of Egypt from every one of them. Pharaoh's mad fit returned with his ſecurity, and 'he would not let the people go.' Pharaoh had experienced calamities by famine, before thoſe plagues were inflicted upon his land; but he ſought not their amoval by any application of prayer, or other worſhip. The Egyptians lived in continual apprehenſions of ſufferings, particularly from ſerpents, thoſe obnoxious natives of the region. From ſuch apprehenſions, added to the abundance of thoſe animals, who 'went upon their belly' in purſuance of the divine condemnation, may be deduced the references familiarly indulged by Moſes to ſerpents; objects of various, miraculous exertions, to convince *Pharaoh*, and his *people* of a God, who protected Iſrael in *their land*.

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* Exodus ch. vii. ver. 8—12.

If

If reaſon received inſult from the zeal of *Idolatry* in the deprecation of ills, how much more felt ſhe the enormity of *its* conduct in the deification of human, and animal *exiſtences* after death? This 'pious fraud' againſt the true God may ſeem not to have boaſted a very early date; a religion founded originally upon enthuſiaſtic veneration is not diſtinguiſhed by the gratitude of its profeſſors for *favors* conferred, till they experience ſevereſt inconveniencies from *their* want; while the *Egyptians* continued in a ſettled ſtate of government, uninvaded by adventurers from without, and uninjured by general calamities from within, we may be well-convinced, from the character and principles of Pharaoh, that a conſciouſneſs of obligation for the enjoyment of bleſſings was alien from *their* diſpoſitions. So far as *their* adoration was devoted to the ſun, we may be induced to imagine their zeal to have flowed from a dread of its exceſſive fervor, by which their country in general, and their perſonal conſtitutions muſt have eſſentially ſuffered. Fire, a ſuppoſed emanation from that ſun, was regarded by the *Egyptians*, as an object of deprecation; they poſſeſſed heat ſufficient from the latter, to render the former no object of comfort, or advantage.

Theſe 'ſerved the creature, not the Creator *;' the primary genius of idolatry, and a ſhort, yet comprehenſive hiſtory of its very earlieſt complection! We may be contented with a ſtrict adherence to the ſcriptural repreſentation; the Iſraelites, when introduced by Joſeph to Pharaoh, acquainted him, by the direction of their kinſman, that they were come to ſojourn in the land on account of the famine prevailing at that period in Canaan, whence they came †. Pharaoh, though he knew the petitioners to be ſhepherds from their own declaration, gave them welcome, and encouragement. It

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* St. Paul's Epiſtle to the Romans, ch. i. ver. 25.

† It was ſaid almoſt immediately before, that 'every ſhepherd was an abomination to the Egyptians.' That objection being admitted, the kindneſs of Pharaoh was a political conſideration.

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It may be gathered from the ſale of Joſeph by his brethren to Potiphar, that a degree of intercourſe, in the way of traffic, had previouſly ſubſiſted between the Egyptians and their adjoining neighbors; but no *eſtabliſhment* of the Iſraelites amongſt the Egyptians appears to have prevailed till Joſeph's introduction of his brethren into the kingdom of the latter.

When Pharaoh, wearied by a repetition of ſufferings, and in conſequence very probably terrified by the idea of a revolt amongſt his people, told Moſes, 'Go, ye, ſacrifice to your God in the land,' Moſes replied, 'it is not meet ſo to do; ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?' Pharaoh continues his ſolicitation to Moſes, that the ſwarm of flies may depart from him; "Let not Pharaoh," ſaith Moſes, "deal deceitfully any more!" 'and he intreated the Lord for Pharaoh.' If the *mode* of ſacrifice was the abomination intimated, the Egyptians may be concluded to have performed ſacrifices of the fruits of the ground to their idols, as the Iſraelites on their part offered up animal victims at the altar of the living God. It may however here allude to ſacrifices in general.

The favorable ſentiments entertained by Pharaoh of Joſeph ſeems deducible from policy alone. Joſeph was, not like the herd of ſtewards, faithful; and therefore *juſtly* a favorite with his maſter; but *Pharaoh*'s favor was primarily obtained by Joſeph's interpretation of *his* dreams, which had baffled the art of his magicians. An opinion has been hazarded in the former part of our preſent eſſay, that the difference of religious principles between the Iſraelites and Egyptians induced an averſion of the laſt to ſhepherds. From Pharaoh's aſſertion before remarked, that the Iſraelites were ſuperior in numbers to the Egyptians, it may be inſtanced, that the ſovereign had conceived a jealouſy of admitting ſtrangers into his country for reſidence. 'The children of Iſrael are more and mightier than we.' This indeed was 'a new king,' and (conſiſtently with the *untoward* paſſions of human nature!) new meaſures were immediately adopted.

'Stoning,'

'Stoning,' mentioned by the Jewiſh legiſlator, not only may ſeem to evince the very ancient practice of ſuch puniſhment, but may, from the Moſaic apprehenſions of its infliction, be eſteemed a type of *ſuch* ſuffering, endured in after-ages by thoſe who communicated the precepts, and lived, and died, by the example of 'our Redeemer *.'

The earlieſt inſtance of ſacrifical adoration, after the hiſtory of the fall, was that of the offerings to the Almighty by Cain and Abel. Whatſoever may be concluded the ſtreſs to be laid upon either ſpecific offering, from the effect of their offerings upon the Deity, as delivered in holy writ, the acceptance of the One, and refuſal of the other, proceeded, from the diſpoſition with which they were offered: the real ſacrifice was that of the *heart*; and this the Egyptians would not beſtow upon that only *God*, who underſtood every one of *its* ſecrets, though they refuſed to underſtand *Him*.

When Noah 'went forth out of the ark, he builded an altar unto the Lord, and offered burnt offerings unto the Lord;' this ſacrifice was accepted by the Lord, who 'ſaid in his heart, I will not again curſe the ground any more for man's ſake;

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* The Almighty expreſſes his indignation againſt Pharaoh, Exod. ch. viii. ver. 23, 'I will put a diviſion between my people and thy people.' For the word 'diviſion' our Bibles in their margin ſpecify 'redemption.' This without violence of interpretation may be alledged to imply connection between the conduct of the Old and that of the New Teſtament. Joſeph may be rationally eſtimated the forerunner of Moſes, as John the Baptiſt was more evidently of our Saviour.

Upon the murder of Abel immediately ſucceeding the conſequence of man's firſt tranſgreſſion it may be obſerved, that a more diſtant type of a future ſtate ſeems neceſſarily to be collected.—God is not unjuſt, and a recompenſe merited by the faith of Abel muſt have been extended to another life: 'By faith he offered a more acceptable ſacrifice, than Cain.' I would leave to others an enlargement upon the phraſes placed

ſake; neither will I again ſmite any more every living thing, as I have done.' In theſe divine determinations the original curſe of the ground in conſequence of Adam's tranſgreſſion, and the ſubſequent puniſhments of mankind by the deluge are both alluded to *. The bow was placed in the heavens on account of the latter, as a ſeal of the word of God.

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placed in the perſon of God, 'Abel thy brother's blood called out to me from the ground.'

The hiſtory of Abel may ſeem to prefigure in ſome degree that of Iſaac; whoſe name is recorded to have been deduced from the laughter of Saraï his mother, when he came into the world. Such is the ſtyle of oriental allegory, which ſtripped of its richer attire, expreſſes the *pious* ſatisfaction of Iſaac's parent in the birth of a promiſed ſon. The murder of Abel preludes the poſt-diluvian *ſacrifical* adoration to the 'one God,' and Iſaac was directly *intended* as a trial of his father's faith: the hiſtory of this ſon of Abraham contains the genuine prophecy of a Redeemer.

* Gen. ch. viii. ver. 21. The occaſion of the deluge wherein the divine wrath was exerciſed upon mankind, was this: 'every imagination, purpoſe, and deſire of man's heart was only evil continually.' The holy writings are a very ſlender epitome of hiſtorical events before the flood; the ſole particular declared relative to the *conduct* of man from the fall, *which* can lead to his criminality, is 'that the ſons of God ſaw the daughters of men, that they were fair, and they took them wives of all, which they choſe,' and that 'there were giants in the earth of thoſe days;' The giants were ſons of theſe marriages, mighty men, and men of renown. By the foregoing record it may be underſtood, that the hearts of men were ſubſervient to their paſſions, and to the concerns of this world; in the enjoyments of which by the indulgence of ſenſual appetites, and by their delight in acts of violence and profanation, every idea of a God became obliterated; of that God who gave woman to man for a help-mate, and to increaſe ſociety, not to ſatisfy indiſcriminate luſt; perhaps it may be conſtrued, that theſe women were taken by force.

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* The third inſtance of ſacrifice is the ram, offered as a burnt-offering by Abraham in the place of Iſaac through the expreſs direction of God; Moſes, after the departure of the Iſraelites from the bondage of Pharaoh, 'buildeth † an altar which he called, as interpreted in the margin of our Bibles, 'the Lord, my banner;' this was a memorial of the divine aſſiſtance in the reſcue of this people from their enemies. This altar was made of earth, and was raiſed on a little hill; for the direct command to Moſes, nearly ſucceeding, was 'to make an ‡ altar of earth unto him, and ſacrifice thereon burnt-offerings and peace-offerings.' This command was given about the ſame time with the delivery of the ten commandments ‖, of the laws reſpecting the community of the Iſraelites §, and of the injunctions promulgated relative to the building of the tabernacle, previouſly to which laſt, Moſes builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

It is obvious, that, altho' an expreſs prohibition of idolatry, which the Iſraelites had ſeen practiſed among the Egyptians, and which they ¶ were acquainted by the Angel of the Lord, that they ſhould experience hereafter in other nations, is made by the Almighty to his choſen people, no poſitive declaration is given of any ſpecific mode of Egyptian worſhip. It may only be conjectured, that the formation of the molten calf by the Iſraelites in the abſence of Moſes, immediately after the triumphant order to Aaron 'up, make us Gods,

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* When God is ſaid to tempt Abraham, a 'trial of his faith' is alone propoſed; when our Lord inſtructed us to pray God 'that he would not lead us *into temptation*; *it means ſuffer us not to be led' into thoſe ſituations too ſevere for the trials of our faith.*

† See Exodus, ch. xvii. v. 15.

‡ Exod. ch. xx. ver. 24.

‖ Exod. ch. xxiv. ver. 4.

§ Exod. ch. xxv. ver. 1.

¶ Exod. ch. xxiii. ver. 24.

which ſhall go before *us*,' alludes to *their* adoration of animals after the manner of Egypt *.

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* Ancient idolatry corrupted in its practices the ſacred writings; and there ſeems little reaſon to doubt, that the ſacrifices, oracles, dreams, and incantations, recorded as the ordinations of divine interpoſition, were copied from the ſcriptural ſource, with thoſe clumſy deviations ſo familiar to the heathen ſyſtem. One very obvious plagiariſm is now before me, which relating to the land of Egypt may not improperly be admitted in this remark. This war (the invaſion of Egypt by Antæus) 'was compoſed by the intervention of Mercury, who in memory thereof *was ſaid* to reconcile two contending ſerpents, by caſting his *ambaſſador's rod* between them.' Sir Iſ. Newton's Chronol. p. 234. We may obſerve from the 21ſt chapter of the book of Numbers, that the Iſraelites were troubled in their hearts on account of their journey from Mount Iſor to the land of Edom; their ſouls were diſcouraged becauſe of the way. 'Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? No bread! neither water! and our ſoul loatheth this *light bread*;' *that Manna*, ſent down for their food from God, with which they had heretofore been ſatisfied. Here a ſtrong reſemblance muſt be confeſſed between the ſtubborneſs of Pharaoh, and the obſtinacy of the Iſraelites! The latter had forgot their bondage; that was paſſed; no direct evils were preſent; and none appeared probable, except thoſe which from their wantonneſs of oppoſition might have been preſaged. The conſequence was, that '*fiery ſerpents* were ſent among the people,' whom *they* bit. They applied to Moſes in a Pharaoh-like manner; Moſes by God's command 'made a fiery ſerpent of braſs;' and whoſoever had been bitten, 'when he beheld this ſerpent, he lived.' Surely an appeal to their conſcience, when they forgot their Egyptian ſlavery! a propoſed revival in their memories of the miracles wrought under the ſame emblem in their favor, while they were in the land of Idols.

But

But this may be as reaſonably queſtioned; 'make us Gods,' ſeems plainly to intimate, that their idolatrous principle flowed generally from their former Egyptian intercourſe; and the ſelection of the calf may have ariſen from the perverſe defiance of the true God, whom they faſtidiouſly eſteemed no more their protector, 'for they wot not what was become of Moſes,' whom they knew to have directed their motions to a land of ſafety under his inſtructions and authority.

The calf was one of the animals * enjoined to their ſacrifices by the Almighty; and the people, in the ſpirit of religious oppoſition, aggravated by the idea, that they were no longer within the reach of Egyptian taſk-maſters, inſolently placed the animal, ordained as a ſacrifice to God, on the throne of that God himſelf †.

The Iſraelites continued in Egypt from their firſt arrival in the year before our Saviour 1920, to the year 1491; in which they quitted it under the conduct of Moſes; during this extenſive communication, the Egyptians neceſſarily obſerved, and reflected upon the ſeveral forms and ceremonies of Iſraëlitiſh devotion; no leſs than upon the ſeveral miracles wrought repeatedly by Moſes, and Aaron in favor of that ſelected people; for theſe miracles had produced ſevereſt afflictions to the kingdom of Egypt. Nature uncontrol'd by prejudices, and conducting herſelf conformably with her genuine feelings, rarely *eraſes* impreſſions of ſelf-intereſted ſenſibility.

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* The making of this graven image, and ſuch they had been already directed to pull down in every idolatrous country, (through which hereafter they ſhould paſs) was a ſin ſtill (if poſſible) of a deeper dye, as they muſt have wantonly ſlighted the command ſo lately iſſued by the Lord. 'If thou wilt build me an altar of ſtone, make it not of hewn ſtone, for if thou lift up thy tool upon it, thou haſt polluted it.' Exod. ch. xx. ver. 25.

† In the year before Chriſt, 1491, only forty-ſix years before the Canaanites fled from Joſhua into Egypt. Joſhua, ch. ix. and ch. xi.

However intercourſe with variety of companions in ſerious avocations, and leſs important paſtimes, may indulge a temporary ſuſpenſe of reflection upon paſſed misfortunes, yet will thought regain its moments of anxiety. The *human boſom* *, like the bow of the Grecian Apollo, though not always bent, is in readineſs for *mental exertion*. Such was a tranſient return of faith among the Egyptians, while under preſent ſufferings from that God, whom they had before defied!

The *riſe* of idolatry, whoſe *ſpots* were alike *viſible* in the *godling* images uſed among the Chaldees, in the obſtinate profligacy of Egypt, and in the contemptible and contemptuous revolt of Iſrael, may be aſcertained from the foregoing references to holy writ. Enthuſiaſtic ſuperſtition was handed down with additional burdens of corruption to the periods, in which profane hiſtory ſets out upon her career of information; by her we are acquainted with the large ſtrides of *idol-worſhip*, from its original outlines in the ſcriptural records, to the total obliteration of the *inſpired draſts* by fulſome coloring, and groteſque imitations; *draſts* of a religion, enveloped by the genius of Polytheiſm in hideous myſteries, or fantaſtic gariſhneſs.

Hence the mind of the idolater, like the *tyrant* it obeys, is a wilderneſs of enchantment! and the mind, when wilfully blinded againſt truth, is toſſed by every fickle breath of faſcination! Why will ſhe not ſuffer herſelf to be directed by the clue of *ſcripture? Thence* the earlier principle of idolatry is deducible through the prepoſſeſſions of paſſion warring againſt reaſon; prepoſſeſſions, which excited the purſuits of *magic*; a *defiance* of miracles, divinely wrought, by the *portentous* fallacies of *human* power †.

The

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* Neque ſemper arcum,
Tendit Apollo. Hor. Ode.

† That the Chaldæans, among whom Abraham was born, were very early idolaters we learn from ſacred authority; and theſe Chaldæans are mentioned previouſly to any acquaintance of the Iſraelites with the Egyptians. Nahor was of the ſame *line*

The Iſraelites and all men are commanded not only to abſtain from the worſhip of, but 'from meats offered to, idols or falſe

line with Abraham, and Jacob married the daughter, or rather daughters of Laban, ſon of Nahor. When Jacob departed from *Laban*, Rachel, his daughter ſtole her father's images, by which the original idolatry of that race is evinced; theſe images are called Gods; and ſignify the practice of image worſhip ſubſiſting before the days of Abraham. Laban ſtill continued to practiſe the corrupt religion of his forefathers, notwithſtanding his connection by the marriage of Rachel and Leah with the deſcendent of him, who was diſtinguiſhed by the title 'Father of the Faithful.' Jacob ſerved Laban, that he might obtain Rachel in marriage, but having been deceived by Laban in his marriage with Leah, he 'again ſerved Laban for Rachel;' a ſervitude, which may be a figurative alluſion to the future bondage of Iſraël in the land of Egypt.—The marginal word in our Bibles for theſe Gods of Laban, is Teraphim; I regret my ignorance of the Hebrew, but apprehend, that the τερατα (portenta) of the Greeks will guide us to the purpoſes, to which theſe images were applied by the Chaldean idolaters, forefathers of Laban. Theſe purpoſes were of a magical nature; the little images were probably ſupplicated by the perſon, who bore them, previouſly to his addreſs to thoſe, ſet apart under the title of wiſe men, (cunning prieſts!) whoſe office was to delude miſerable votaries with ſupernatural appearances. The images were ſmall of ſize, otherwiſe poor Rachel would have been weighed down by the *ſpoils* of her piety, purloined from a father, 'en bonne catholique,' at the expence of her huſband's reputation in a religious, no leſs than *moral* light: for he muſt have appeared to Laban both as an idolater, and as a thief. Jacob was departed, and Rachel ſeems to have been contented with his *eternal* abſence, could ſhe but retain the objects of her 'petty larceny ‡.'

‡ When Virgil aſſerts in the deteſtation of magic practiſes by Dido the hatred in which thoſe rites were held at Rome, he

 ſignifies

falſe gods;—and a belief 'that the world was framed by one ſupreme God, and that * it is governed by him; to love and worſhip him, to honor our parents, to love our neighbors as ourſelves, and to be merciful even unto brute beaſts, is the *oldeſt* of all † religions:' happy *poſſeſſion* 'both of Jews and Chriſtians,' and which 'ought to be the ſtanding religion of all nations, it being for the honor of God, and for the good of mankind!'

'Of Jews and Chriſtians' from a connection, which it requires not (my bold natural religion men) the diſcernment of a Newton to underſtand. The writings of the Jewiſh lawgiver repreſent the will of a God to have *oſtenſibly* and *viſibly* directed the inſtructions of that prophet whom he had ſelected to preach his commandments, and to convince a choſen people of his

* Geneſis, ch. xxxi.

† Sir Iſaac Newton's Chronology, p. 190.

ſignifies a compliment to Epicurean principles; from the eſtabliſhment of this religion of 'nonchalance' in the body of the *citizens*, *thoſe* 'Dî minorum' would be as little diſpoſed to obtrude themſelves upon the affairs of empire, as the Epicurean creed eſteemed the 'Dî majorum Gentium,' to have reflected upon the concerns of the world.

'As letters,' ſays our great mythologiſt, 'were not in the firſt ages known, the hiſtory of the ark was deſcribed under many ſymbols. The moſt common emblem was a Lunette. It was alſo named Laban. I make no doubt but that Mount Libanus received its name from this type of the ark; for the city Arca ſtood here towards the bottom.' We may hence form a judgement, from the Laban of Moſes, of the nature of his idolatry. 'It conſiſted in an undue reverence to the arkite emblem Labana. Thoſe images, ſuppoſed to have been invented by Terah, and from him named Teraphim, were the ſame which Laban worſhipped, and were Lunar Amulets, or types of the ark ‡.'

‡ Mr. Bryant's mythology, vol. ii. p. 445.

divine

divine authority. Our bleſſed Savior was likewiſe 'a Prophet come from God,' to perfect the law of Moſes. His leſſons are uttered by his own immediate voice: He is, when he delivers them, the very *preſence* of his Father Almighty, who * *appears* in no other way *perſonally* during the whole of our Savior's miſſion, to confirm the principles of the New, as he had frequently done in his communications to Moſes throughout the Old Teſtament. The Divinity of our *Savior* no leſs than that of the † Holy Spirit is comprehenſively figured by the Jewiſh prophets, as irrefragably *proved* by *his own* declarations. This whoſoever preſumptuouſly (and too many there are in this age of grave licentiouſneſs who) deny, are not perhaps aware

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* If ever God may be ſurmis'd to have perſonally, *in our ideas*, interpoſed throughout the preaching of Chriſt, ſuch interpoſition may be conſtrued, when 'a voice ſpake from heaven' "This is my beloved Son."

† The ſevere trials indured and ſurmounted by thoſe patriarchs and prophets, remarked and honored in the Epiſtle to the Hebrews, cannot ſo *religiouſly*, or, if we are guided by the *conduct* of the Iſraelites almoſt *immediately* upon their reſcue from Egypt, ſo *morally* be accounted for, as from an opinion, that theſe firſt were actuated by the operations of the Holy Spirit, confirming their hearts in a ſubmiſſion to the will of their Creator. If ſuch the ſentiment concerning that 'emanation from the Deity,' ſo aſſuredly preached, and occaſionally diſplayed in our Savior's hiſtory and example, can the divinity of the Preacher be queſtioned, who left, immediately when he departed, this Comforter to his apoſtles? But it ſeems, as if our antichriſtians could not credit his Divinity, becauſe his form was that of humanity! And they on this pretext *word away* his own poſitive declarations, that he was 'the Son of God.' But why argue his divine character in the New Teſtament, when the prophecies of the Old evince ſuch character more diſtantly typified, or more directly pointed out, in deſcriptions which, without ſuch alluſion, would fall ſhort of their comprehenſive application?

that they degrade our Savior into a Mahomet, leaving him in poſſeſſion of but a ſingle merit, that of *deſtroying*, inſtead of *promoting*, violence and extortion. It is no ſmall misfortune attending theſe reaſoners (if on the remoteſt idea of reaſoning they may be called ſuch!) that they deduce their vagaries of conſtruction, derogatory of our Savior's Godſhip (as with ſome familiarity they term it) from the authority of 'that diſciple whom Jeſus loved,' that diſciple, in whoſe goſpel the *divine* character of his Maſter breathes through every page. That the apoſtles of Chriſt never queſtioned this character of our Lord, their general defiance of calumny, of perils, and of death, to which ſome of them cheerfully ſubmitted, very competently atteſts. The Iſraelites under Moſes *would not* obey the commands of their God, whoſe protection they had on ſo many occaſions miraculouſly experienced, *but* upon the expreſs declarations to them from their inſpired leader, that he had received thoſe directions, which he enjoined them, from the Deity himſelf. The apoſtles, reſigned to every worldly affliction in the preſent, from full reliance upon a glorious reward in a future life, acted as men convinced of what their Maſter had repeatedly aſſerted, that he was 'truly the Son of God:' a truth which even the centurion, bred up under oppoſite principles, was *compelled* to avow.

Thomas doubted the reality of his Savior's appearance after the reſurrection; the ſpirit was too weak for the fleſh; this doubt aroſe not from the ſcepticiſm of an infidel; the miſt ſoon vaniſhed from before his eyes, and he cried out to Chriſt "My God, and my Lord."

Upon the text of David, 'The fool hath ſaid in his heart' "There is no God," it is well known that South, with his *poignant brevity*, immediately remarks, 'None but a fool would have ſaid it.' It will not ſurely be too ſevere an obſervation, that a denier of his Savior's Divinity has forfeited a larger portion of his Chriſtian title. The very perſuaſion, that (as he hath himſelf acquainted us) "He and his Father are One," adds a dignity to the precepts which he delivers, and enlivens the faith of a believer. Moſes, peculiarly favored with the communications of God, never hazards an expreſſion

preſſion intimating any but the greateſt diſtance between his Maſter and himſelf; our Savior therefore, who was humility, can never be ſuppoſed to have *arrogated* a claim to equality with 'the Father who ſent him.'

The aſſumption of the fleſh by Chriſt is the real ſtumbling-block to theſe infidels in diſguiſe; they cannot reconcile the idea * of 'God becoming man;' by which conduct they indirectly arraign every myſtery † exhibited by the Author of our

* They who deny the union of Divinity with humanity will find it difficult to reconcile our Savior's triumphant expreſſion (St. John, ch. 13, ver. 31) immediately after he had received the ſop from the apoſtate — 'Now is the Son of Man glorified, and God is glorified in him' with thoſe feelings of the fleſh, which extorted his declaration to the diſciples—'My ſoul is exceeding ſorrowful, even unto death,' and 'My Father, if it be poſſible, let this cup paſs from me!'

To many other proofs of this union our Savior's expreſs words may be added, 'My kingdom is not of this world;' and 'Father, thou lovedſt me before the foundation of the world.' St. John, ch. xviii. ver. 39; and ch. xvii. ver. 24. It is a ſhame to call for confirmations of ſo evident a truth, conſtituting a main principle of Chriſtian faith!

† Amongſt the various myſteries, truly ſuch, handed to us by the holy writers, not one lays more ſerious claim to attention than that of the bleſſed Trinity; a myſtery, upon which the religion of a Chriſtian is abſolutely built: to diſcredit ſuch fundamental principle is to ſhake the foundations of truth. I never join in the Athanaſian creed; though I feel myſelf convinced of the myſtery which it undertakes to explain. But here explanation is a daring taſk; let it be reflected, that a myſtery is deſigned by the Almighty to remain ſuch; and that the explanation of Athanaſius is little adapted to the ſlender exertions of human fallibility! Add to which, that ſtumbling-block of an eternal penalty affixed to an human compoſition; an human comment upon a text ſtamped with the ſeal of God. Anathemas thus thundered imply a zeal for coercion rather than for conviction: they ſtifle the inquiries of the timid, and inflame the oppoſition of the bold.

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religion; thus cutting the Gordian knot which their vanity had induced an ineffectual endeavor to untie. Of *this union*, however, we are perſuaded from the Goſpel; and their defect of underſtanding to comprehend *it* may not be urged as a proof, that *it* never ſubſiſted.

No wonder that their firſt confuſion is productive of a ſecond; they cannot (though too proud to confeſs it) account for an equality of Godhead in two diſtinct perſons; and we conſequently obſerve them to adopt *by their expreſſions* the doctrine of *Manichæiſm* in diſcuſſing the point of ſuch equality.—A degrading retraction of thoſe tenets, which have raiſed *certain* teachers to the profeſſion of the faith, who have renounced worldly advantages to become the themes of worldly converſation, has been inſtrumental to * keep alive the ſpirit of

* Virulence of innovation characteriſes thoſe (ſhall they be termed Sectaries?) who combat in their oppoſition to myſterious doctrines the perfection of the Divine with the fallacies of human authority; innovation, which moreover directs many valuable miniſters of the faith, and citizens of the world, to calumniate ſubſcriptions which placed them at the Altar of God. Be it, that ſincerity of conſcience induces a more rigorous examination of 'Articles' by thoſe who heretofore received them as initiations into the holy offices. The infant ſtate of our church, with the liberal principles of which thoſe of our conſtitution are happily united, led the compilers of thoſe Articles to interpretations, though very few, of ſcriptural paſſages, which may furniſh ſubjects of controverſy; human fallibility amply atoned for by their condemnation of every tenet ſavoring of Catholic enthuſiaſm! Such peccant paſſages, though they tinge, tend not to efface the excellence of the draught. Let us candidly eſteem them ſpots in that ſun, which pierces through by the intrinſic luſtre of its beams; darting an increaſe of ſplendor from that moment, when it emerged from the chaos of falſe and profane communications. There are, who wiſh totally to expunge ſubſcriptions, as by no means indiſpenſeable preparatories to the eccleſiaſtical functions; theſe cannot be underſtood to mean an unlimited averſion

of eccleſiaſtical diſcord. † One of theſe ſolemn enthuſiaſts is commended for the uprightneſs of his heart; if ſuch his worthineſs

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averſion to all ſubſcription; they would otherwiſe have declined to join the liſt of ſubſcribers *againſt* the 'Articles of the Church;' they quarrel not with the exceptionable paſſages alluded to above; but every tye whatſoever upon the prieſt they claim to be looſed!

Alas! if thoſe tyes upon the mind of a believer, which, to be truly ſuch, he muſt readily fix upon himſelf, are continually burſt by vicious profanation; if cavilers wantonly ſcoff at myſteries, cenſors ſolemnly arraign the hiſtory, and the infidel of mode the purity, of revelation, why ſhould its profeſſors ſeek to diſſolve thoſe fetters, which hang eaſy upon the ſervants of the Lord? Fetters, which can only operate to convince their reaſon, that they are 'ſet apart' for that diſtinguiſhed character. Subſcriptions are pillars of civil, they are the ſame of eccleſiaſtical governments; order reſults from their uſe; even errors are ſubmitted to in both; for alterations, though they amend a part, are uſually experienced injurious to the whole. They are too uſually introduced by faction, whoſe exiſtence is corruption; when errors are ſubdued, her ſtroke is aimed at truth.

Why, however, this anxiety to enter the church *unincumbered* with that decent formality by which it has been under Providence preſerved? Is it that the church may be deſerted by its profeſſors at their will? Where kingdoms have permitted their collective members to emigrate, as they were capriciouſly diſpoſed, ſuch indulgence has been *too late* obſerved the parent of afflictions and diſgrace. The ſacred intereſts of religion ſhould be ſtill *more* amply ſecured. A conformity with ſubſcription ſhuts at leaſt a door againſt abuſe. Worthy miniſters abound in churches, where theſe ſtricter ceremonials are diſpenſed with; but will their injunction imply a defect of worth in the teachers of our own? It may rather imply, that the candidate for the church has afforded ſome previous attention

thineſs, every error is imputeable to the defect of *integrity* in his head. But *poiſons*, employed in medicines, muſt, where the

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tion to * Articles with which he muſt ſtamp a compliance before the object of his purſuit is attained. This attention however, it has been argued, 'is not competently exerciſed at *ſo early* an age;' long before their arrival at which our riſing pupils have been uſually obliged to labor *far more* abſtracted learning; indeed, our religion being ſimplicity, its explanation cannot fail to be clear, where explanation is required; clear, I mean, where interpreters wiſh not confuſion. But wherefore ſolicitude about rules or ceremonies, ſo familiarly baniſhed from civil, a deſtiny to be expected in the public treatment of, religious meetings? When the word of *God* is overſhadowed with conceits by one, ridiculed and calumniated by another, and annihilated by a third,—hence the glorious freedom gracing thoſe reſorts of infidelity, or enthuſiaſm, where † devotion is 'let to hire!'

To centre the legion of ſuch inſtructors in one bolder champion, turn we to a pulpiteer, who has curtailed the *ſervice* of a church, for matter and expreſſion moſt juſtly *admired*; for matter, ſtudiouſly ſelected from the doctrines of Chriſt; and for expreſſions, the happieſt effort of ingenuity: has baniſhed our Redeemer from his own ſanctuary, and dwindled the great luminaries of religion, who threw light upon a clouded atmoſphere, and were prepared to, or did actually periſh in the cauſe of that profeſſion, for which they lived, into mere 'ignes fatui' of natural religion ‡.

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* The ſtudent who has conſidered theſe *human compoſitions* muſt have attended to their connection with the doctrines of that religion which he offers himſelf to teach; he will not obſerve them on the whole to differ in a degree that will depreciate them: beyond this line it is not his province to extend.

† The chapels of innovation daily ſtarted up.

‡ After this deſcription, Williams's Diſcourſes or Lectures would be ſuperfluouſly mentioned—the blaſphemer is his own reward.

health

health of the patient is regarded, be uſed with caution and *ſagacity*.

An union of 'the human and divine Natures in one perſon' is peremptorily pronounced a 'ſcholaſtic * unintelligible device.'

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† The Rev. Mr. Theophilus Lindſey has recently fulminated, (brutum fulmen!) againſt the divinity of our Lord, two diſſertations; the rear of which is brought up by his Coädjutor the Rev. Dr. Jebb, an humoriſt in his earlier academical life, and a dabbler in metaphyſical ſpeculation; flattering paſſport to the doubt of moſt obvious truths. Some arguments of our *Catterick abdicator*, have called forth the foregoing obſervations. The Manichæans are known to have held two over-ruling principles; the evil, and the good: they eſteemed two principles, like two heads, to be better than one. But Mr. Lindſey, and his collegue may be reſpected as candid oppoſers, when compared with the audacious, irreverend Williams; the firſt *lop off* nobleſt branches of the tree, the other tears up the tree itſelf by the roots. The one by conſtrained interpretations degrade the character, and arraign certain doctrines of our Savior; the other baniſhes the mention of his name. Groſs profanation, which defiant of laws eſtabliſhed in confirmation of 'a religion come from God,' trumpets ſedition in the murder of revelation!

* Lindſey's firſt Diſſertation. It may be recommended to this gentleman, and to his fraternity, who give their gaping admirers to ſuck the froth of argument, and delamation, whether holders-forth (in the language of Hudibras) from preſs, tabernacle, or Robin-hood, to ſubmit the whole of thoſe paſſages, which they accuſe of obnoxious doctrines, and deduce their genuine meaning from the circumſtances, and ſituation of the ſpeaker; the holy ſcriptures will *then* never fail to be cleared from ſuch ſiniſter imputations.

But if the undoubted purport of the Chriſtian diſpenſation is thus 'done away' by ſilly, or deſigning minds, one of its moſt zealous,

device.' If unintelligible to *our author*, yet many Chriſtians of *real* underſtanding and *diſintereſted* piety accede to the opinion; and this not as a 'curious invention to evade,' but as a conformity with 'the plaineſt declarations' of Him 'who did the will *upon earth* of his *Father* who was *in heaven*.' Nor let the *writer* be ſtaggered at the reference by our Savior, and his apoſtles, at one time, to his *human*, and at another to his *divine* nature; the 'language' in which *each* is expreſſed is by no means 'equivocal,' and the conſtruction of it may be always clearly reſolved by a faithful attention to the *ungarbled* paſſages, in which *either* occurs. 'The Word,' as applied in the genuine ſpirit of * revelation to our Bleſſed Savior, is placed

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zealous, and rational advocates has in turn experienced a perverſion of his comment upon its doctrines. Such is the treatment of the judicious ‡ Lardner by Mr Lindſey! Dr. Lardner ſpeaks thus:—St. John ſaith, "the eternal word, reaſon, wiſdom, power of God, which is God himſelf, by which the world had been made, by which he dwelled among the Jews in the tabernacle, and in the temple, dwelled and reſided in Jeſus, *in the fulleſt manner*: ſo that we his diſciples, and others who believed in him, ſaw, and clearly diſcovered him to be the promiſed Meſſiah, the *great* prophet, that ſhould come into the world." This Mr. Lindſey calls 'the general intent of the preface to St. John's goſpel' againſt the divinity of our Savior; which is ſo ſtrongly marked in the foregoing expreſſions of our pious critic, that cavilers muſt be ſtigmatized for worſe than Judaïcal blindneſs: Even the Jew from his ſpontaneous conſtruction of our Savior's words could aſk, "makeſt thou thyſelf equal to God?

* Why are the writings of the New Teſtament characteriſed by the title of revealed religion? What did chriſtianity reveal?

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‡ The very firſt accuſation of Lardner for Socinian principles!

placed by *our refiner* to ſignify God's wiſdom and power. But wherefore ſignify ſome, and not all the attributes of the Deity?

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veal? The morality of the New aſſimilated in many inſtances to the precepts of the Old Teſtament; the appeal of the Old was from paſſion, to reaſon, and from reaſon to the knowledge of one God. Jeſus came 'from above, to bear † witneſs of himſelf.' He was 'the light of the world,' the Meſſiah long expected by the Jews. They were diſappointed at his appearance in the humble character, which he condeſcended to 'take upon him.' Chriſtians, who on the ſame narrow principal hazard the denial of his divinity, can prove but ſlender neceſſity for his appearance.

'Art thou greater' (queſtioned the unbelieving Jews) 'than our father Abraham? Abraham is dead, and the prophets? The anſwer runs 'before Abraham was ‡ I am.' Chriſt *could* only have aſſerted this concerning his *divine* nature.

Again;

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† St. John's goſpel, ch. viii. ver. 18.

‡ The Deity in the Old Teſtament calls himſelf by the name of "I am." Some arguers would lay conſiderable ſtreſs upon that ſolemn appellation, if it counteracted the divinity of our Savior expreſſed in his own foregoing anſwer to the Jews. 'In the fifth chapter of St. John's goſpel' ſaith a clear and perſpicuous vindicator of the apoſtolic writings from the caviling charges of idiotiſm, ſoleciſm, and barbarity, our Savior not only affirms, that "he works jointly with the Father, but that he, and the Father were one," which the Jews took to be ſo plain an aſſertion of his divine generation, and equality with the Father, that 'they took up ſtones to deſtroy him, as a blaſphemer.' Blackwall's Sacred Claſſics, vol. i. p. 237.

Whence however the extreme difficulty of reconciling the poſſeſſion of heaven by the Son of God, at a time *when* 'the earth, and all things were created,' while we obſerve from the words

of

Deity? To criticiſe ſuch comment as a literary conception, it muſt be allowed an inelegant, inſufficient explanation of 'In

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Again; after his reſurrection he appeared to his diſciples and to multitudes of the brethren in his human form, to convince them, that he was the ſame Chriſt, who had ſo lately 'ariſen from the dead.' I ſuppoſe, that our Savior's divinity will ſcarce be doubted, when he was received from the grave into heaven, whence he had as certainly deſcended to 'take upon him our fleſh;' and muſt then as certainly have poſſeſſed divinity. The reverſe implies a *pagan* deification. "John was a prophet," ſays our Savior, "and much more than a prophet; for I ſay unto you, among thoſe that are born of women, there is not a greater prophet than John the Baptiſt." The pre-eminence of St. John's character over all other prophets aroſe from his being the forerunner of Chriſt. "Thou ſhalt go before the face of the Lord, to prepare his ways." *Our Redeemer* could not intimate a ſuperiority of this forerunner to 'his maſter,' in his prophetic capacity, yet were they each 'born of a woman.' Whence ſurely it is implied, that our Savior meant to ſignify to his diſciples, that 'himſelf was more than man!' a teſtimony, and it could be no leſs, of his divine union with the Father.

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of our bleſſed Redeemer that 'the kingdom of heaven was prepared for the righteous from the foundation of the world!'

'The poor leper in St. Matthew,' ſaith the amiable authority juſt quoted, 'had a juſt notion, that Jeſus was a divine perſon under that veil, and diſguiſe of humility, which he put on during his abode upon this earth; adores him as Lord of all power, and applies to him in his own ſacred perſon for deliverance, "If *thou* wilt, thou can'ſt make me clean." Jeſus did not correct his ſupplicant, as attributing too much to him, but received his adoration, and ſhowed, that he infinitely deſerved it, by anſwering him and acting towards him with the power and goodneſs of the Creator and Savior of all. St. Chryſoſtom, that excellent

'In the beginning was the word, and the word was God, and the word was with God,' in which expreſſions the divinity, and equality of our Lord can alone ſuffice to reduce the paſſage into ſenſe: The whole in *particular* of *this firſt* chapter of St. John's goſpel immediately characteriſes Chriſt.

The 'word of the Lord' in the ſcriptures of the earlier prophets is in no inſtance to be underſtood, but of a perſon; where 'the word' alludes merely to 'the will of God' it is not announced to be 'the word of the Lord: Graced with this Chriſtian ornament, 'the word' cannot mean 'an angel,' for angels are always introduced in their *proper* appellation: add, that the occaſions, upon which 'the word' is *thus* characteriſed in the Old, have a connection with paſſages of the New Teſtament, bearing 'a lively witneſs,' that the eſſence of our Redeemer is divine *.

The

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excellent writer, and ſound critic judiciouſly admires, and ſets forth the force and majeſty of this expreſſion, "I will, be thou clean. Θελω, Καθαρισθητι," is parallel to the grand original ſo celebrated by Longinus "Γενεθήτω φῶς." "I will, be thou clean" ſpoken by Chriſt to the leper, was the voice not of man, but of *God, who* "ſpake, and it was done; who commanded, and it came to paſs." Mat. ch. viii. ver. 3. Blackwall's ſacred Claſſics, vol. i. p. 248.

* My purpoſe in the concluding paſſages of the foregoing Eſſay was to ſubmit ſuch ſhort obſervations, as might evince the truth of that Divinity, recently and ſtill denied by a herd of fanatic humoriſts to the Author of their religion. They who wiſh a more circumſtantial ſeries of proofs to confirm the preeminence of our Lord, the moſt ſolid confirmation of preeminence in the religion itſelf, will not riſe with *one* ſentiment of degradation as to the character of Chriſt, after their attention to the eſſay of Mr. Robert Robinſon, modeſtly entitled, 'A Plea for the Divinity of our Lord Jeſus, &c.' Printed 1776, at Cambridge, for Fletcher and Hodſon.

I had not read, or been informed of the work, till theſe remarks were finiſhed.

Omitted in its proper place immediately ſucceeding the quotations from the late Mr. Baxter's poſthumous compoſitions.

The following *obſervations*, confirming an opinion repeatedly laid down in the courſe of the preſent work, that 'the principles

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Candid examiners into the genuine interpretation of ſcriptural terms will be pleaſed with the following explicit hiſtory of Memra, or Logos, characteriſing the Divinity of our Redeemer.

'The term Logos, while it retained its original Jewiſh idea, 'was determinate and proper; it ſtood for that ſingular being, 'God the Medium, that great Supreme, whoſe manner of 'exiſtence was unknown, and who would ſome time appear in 'the likeneſs of a man to redeem mankind.

'The term Memra, not ſignifying merely Jehovah, but Je'hovah under the peculiar idea of holding communion with 'man, by appearing in the form of a man, was adopted by the 'Chaldee paraphraſts. Theſe paraphraſes were in the com'mon dialect of the Jews in the time of Jeſus Chriſt. The 'apoſtles often adopted their ſtyle, and St. John took the word 'λογος from thoſe books, retaining in it only its old idea. Pla'to, who travelled into Egypt to improve his knowledge, 'learned the Jewiſh notion of Memra, or Logos, and affixing 'ideas to the term, of which the ancient Jews had never 'thought, returned it to the Jews, in his writings, full of 'dark, pagan enigmatical ideas. All things were new except 'the term. It was Moſes Atticiſed indeed! It became faſhion'able, in time, for men of ſcience to ſpeak, and think, as Plato 'ſpake and thought; and Philo the Jew, and after him many 'Chriſtian divines, took up the Platonic Logos, and thus 'brought the Memra of the old Targumiſts, and the Logos of 'St. John, into obſcurity and diſgrace; although it does not 'appear that St. John knew any thing about Plato's ideas of it.

'Nothing is more common than to run mad for a term, 'without knowing its value. The hiſtory of this term proves, 'that it has had different values in different hands; it has 'gone for more, and leſs, as the exigencies of its owners re'quired. As St. John uſed it, it ſtood for God, who fore-ap-

peared

principles influencing, and uſages adopted by the heathens, originated in corruptions of the holy records,' *their* prolixity, it is hoped, will be indulged by thoſe devoted to the intereſts of ſcriptural doctrines: to the lukewarm and the unbelieving the editor wiſhes not to apply. Leſs apology is requiſite for extracts from a repreſentation of religious ideas ſubſiſting amongſt a laborious, and uncivilized *people*, (for *ſuch* are leſs overſhadowed by artifice and concealment) in a country deſolated by tempeſts, and the unrelenting hand of winter, from which nature revives for a very tranſient period; and where the variation of ſeaſons is ever attended ſolely by a variation of toils. The publication alluded to is moreover, throughout, a faithful tranſcript of the human heart, as its motive was to picture the dawn of Chriſtianity, from a generous zeal and regard to truth, where not a trace of practical worſhip was at the time obſerved.

'Before miſſionaries came into the country' of Greenland, the inhabitants 'were reported ſuch groſs idolaters, as to worſhip the ſun, and ſacrifice to the devil, that he might forward, at leaſt not hinder, their hunting and fiſhing. The ſeamen ſaw, that as ſoon as the Greenlanders aroſe in the morning, they ſtood with their faces towards the riſing-ſun, to diſcover by the look of the hemiſphere, or by the motion of the clouds, whether they had good or bad weather to expect upon that day. The ſailors, not knowing the true reaſon, believed they worſhip'd the ſun. Others ſaw, on forſaken places, many quadrangular ſpots laid over with ſtone; found upon one elevated ſtone ſome cinders, and near it a heap of bones. The concluſion was, that they ſacrificed here; and to whom ſhould they have ſacrificed but to the devil? Thus may' (the author might have ſaid, thus frequently do) 'people err in their no-

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'peared to the patriarchs, and gave the law to Moſes. It de-
'ſcribed a divine, human being, anciently known to the Jews
'by the name Jehovah-Memra, and ſince to the world by the
'name Jeſus.'

'Happy for Chriſtians, had they reſted without *philoſophical* 'explications!' Mr. Robert Robinſon's Plea, &c. p. 107.

tions of the conſtitution and religion of others. Theſe were the ſummer habitations of the Greenlanders, being tents pitched in ſuch quadrangular places, where they dreſs their meat with wood. When the miſſionaries underſtood the language of the Greenlanders, they found the *latter* to poſſeſs opinions, tho' very vague and various, concerning the ſoul, and ſpirits, and experienced in *them* anxious ſolicitude about a ſtate after death. The miſſionaries farther gathered, from a free dialogue with ſome perfectly wild inhabitants, that their anceſtors *muſt have* believed' (why muſt, unleſs conformably with their own ideas of) 'a ſupreme Being, and that thoſe anceſtors rendered him ſervice, neglected by degrees by their *poſterity*, the farther *they* were removed from wiſer and more civilized nations, till *they* loſt every juſt conception of *the Deity*.'

But whatever ſentiments the untutored Greenlander had eſpouſed relative to *that* grand Outline of all religion, of all reaſon in the world of man, the care and diligence of the miſſionaries in promoting pious converſation to the enlargement of their ideas may neceſſarily be concluded the rivet of their attention to a ſubject, which before, as in other more barbarous kingdoms, wildly floated in the brain of imagination. From ſuch converſations, and ſuch only, can the *ſolid* arguments of the Greenlanders on the reaſon, why a God exiſted, be confirmed. 'I myſelf,' ſays a Greenlander to a queſtioning miſſionary, have often thought about *theſe* things; a kajak (boat) with all its tackle and implements grows not into formation of itſelf, but muſt be made by the labor and the ingenuity of man; one that does not underſtand it would directly ſpoil it. Now the meaneſt bird has far more ſkill diſplayed in its ſtructure than the beſt kajak, and no man can make a bird; but ſtill greater art is ſhewn in the formation of a man. Who made him? I bethought me, that he proceeded from his parents, and they from their parents. Some, however, muſt have been firſt *parents*; whence did they come, whence did this earth, ſea, ſun, moon, and ſtars, ariſe into exiſtence? There muſt be ſome Being who made all theſe things, a Being who always was, and can never ceaſe to be.'

It may reaſonably be imagined, that the Greenland notions concerning the nature of the ſoul are compoſed of the moſt romantic

romantic and enthuſiaſtic conceits. I am happy to learn, that for the honor of humanity they *believe it*. It is a ſubject of ſurprize, that a perpetual conviction of ſuch ſubſiſtence ſhould permit a doubt in any *reaſoning* head. But nature is ſuffered to prevail in Greenland, though too uſually blurred by refined corruption in more civilized ſituations.

'No nation,' continues our author, 'hath yet been diſcovered, but what had ſome notion of a God; ſuch alſo is found in the wild and ſtupid Greenlanders, who entertain divers opinions concerning the ſoul of man, and concerning other greater, or inferior ſpiritual eſſences.'

The various wanderings of the Greenlander's conceptions on the ſubject of a ſoul are principally attributable to their occaſional ſituations and employments. Another great foundation of theſe vagaries is the frequency and vivacity of their dreams; from which it is not improbable, that the earlieſt ideas of its exiſtence may have been derived by uncultivated reaſon; the conviction, that thought has travelled, while the body has continued inactive, and in a profound ſlumber (which perſons neceſſarily concluded from waking in the ſame ſpot, where they had laid themſelves down) muſt have been peculiarly ſtriking to ruder attention. Hence is ultimately deducible the *philoſophical* creed of tranſmigration! 'The moſt ſenſible Greenlanders pronounce the ſoul a ſpiritual eſſence, different from the body, and from all material ſubſtances; and though the body corrupts in the earth, the ſoul ſurvives after death.' But even theſe, notwithſtanding our author's ſurmiſe to the contrary, ſeem to intermix ſome idea of corporality in the ſoul, which, they aſſert, "muſt have another kind of nouriſhment; but what that nouriſhment may be, they know not.'

The concluding reflections of our author upon their religious opinions are peculiarly efficacious to diſplay their genuine origin. 'Thoſe who know what abſurd notions the ancient wiſe heathens had of a ſoul, and a future ſtate, will rather acknowledge a ſagacity in the Greenlanders, beyond what we can trace in them in other reſpects. I take theſe to be the ſmall remains of the truths of the patriarchal religion,

which tradition has propagated down to poſterity; but the farther ſucceeding generations removed from their firſt dwelling, and from other civilized nations, the more were theſe truths diſregarded, and forgot, or veiled, and adulterated with new additions. If we read the accounts which have been given of the moſt northerly American Indians, and Aſiatic Tartars, we find a pretty great reſemblance between their manner of life, morals, uſages, and notions, and what has been ſaid above of the Greenlanders; with this difference, that the farther the ſavage nations wandered towards the North, the fewer they retained of their ancient cuſtoms and conceptions. If it be true (as is ſuppoſed!) that a remnant of the old Norway Chriſtians incorporated themſelves, and became one people with the Greenlanders, the latter may thence have adopted ſome of their notions, which they have new-modelled in the coarſe mould of their own brain.

We find the like mutilated traditions among them concerning the creation of the world, its laſt end, and Noah's flood. They call the firſt man Kellak, and ſay, that he ſprang out of the earth, and ſoon afterward his wife ſprang from his thumb; and from this pair all mankind proceeded. The woman is expreſſed to have brought death into the world by ſaying, "Let *theſe* die to make room for their poſterity!"

'*Almoſt* all heathen nations know ſomething of Noah's flood, and the firſt miſſionaries found alſo traditions' of that event 'among the Greenlanders; namely, that the world once overſet, and all mankind, except *one*, were drowned; but ſome were turned into fiery ſpirits. This *only man* afterwards ſmote the ground with his ſtick, and out ſprang a woman; theſe two repeopled the world. As a proof that the deluge once overflowed the whole earth, they aſſert, that many ſhells, and relics of fiſhes, have been found far within the land, where men could never have lived; even that bones of whales have been found upon an high mountain.

They cannot have much notion of the end of the world, and reſurrection of the body.' Their opinion on the latter ſeems purely heathen; 'they depoſite the hunting (and it may

may be perhaps added, the fiſhing) implements of the deceaſed by his grave; the perſon riſes again, and ſeeks his maintainance in the other world, as he ſought it in this.'

Quæ cura, &c. &c.
——————— eadem ſequitur tellure repoſtos.
Virg. Æn. lib. vi.

'When all mankind ſhall have died, and be extinct, the terreſtrial globe ſhall be daſhed to pieces, and purified from the blood of the dead by a vaſt flood of water; then ſhall a wind blow the clean-waſhed duſt together, and replace it in a more beautiful form than ever. There will be no more bare and barren rocks; the whole will be a level champaign, overſpread with verdure and delight. The animals will alſo riſe, and reanimate in vaſt abundance. As for men, he that is above will breathe upon them, and they ſhall live. But they can give no account who He is, that is above.'

The Greenlanders are Manichæans in the belief of two ſpirits, a good and a bad one. They are from their perils upon the ſea, and the general hard methods, whereby their common ſuſtenance is acquired, exceedingly devoted to ſuperſtition. Their anxious obſervation of weather is a neceſſary appendage to, rather a forerunner of that very ſuſtenance; certain prognoſtics of a ſtorm, or of winds unfavorable to their labors are attended to with minute remarks, and reflections. Even their more favorite, and uſual occupation of ſeal-catching, which comprizes their food, their raiment, and their abode, is involved with dangers affecting thoſe lives, which it was conſtituted to preſerve, and to make as comfortable, as the climate will admit. The uniformity of their engagements in perſon, and the employment of their thoughts in ſcenes of barbarous activity, prevent the expanſion of their minds on ſubjects which might invalidate, if not eraſe, ſuperſtitious horrors. Civilization alone, and that of no ordinary ſtandard, more eſſentially promotes their expulſion.

Amidſt all the references to the *ancient* records of ſcripture, obſervable in the foregoing picture of their religious prin-

ciples, not one appears deducible from the doctrines, or hiſtory of the *Chriſtian* diſpenſation. From the repreſentation above, reſpecting their belief of a ſupreme power, it is obvious, that no regular traditionary ſeries prevails among them. Their forefathers, they cry, *muſt have* believed ſuch a power. I ſhould rather therefore conceive, that the earlier perſons, actually ſettled (a ſettlement which, it may be preſumed, was not of very ancient date) on the Greenland coaſts, imported that knowledge of particulars handed down in the writings of Moſes and the prophets, (the hiſtorical portions principally ſeem to have been adopted) which formed more immediately a ground-work of the idolatrous ſyſtem in civilized kingdoms. Of whatſoever people theſe original ſettlers conſiſted, they muſt have been very barbarous, ſince in the *preſent* days their intellectual exertions have been limited to the ſimple conſtruction of kajaks, fiſhing-tackle, and ſordid coverlids, called houſes: the very cookery of their food far leſs improved, than it might have been imagined in a courſe of ages.

It muſt be permitted to diſpute the authenticity of their incorporation with Norway Chriſtians; ſince this latter people cannot but be preſumed to have inculcated, however leſs zealouſly than our miſſionaries, (who viſited Greenland from a conſcientious motive of diffuſing the principles of revelation) ſome tenets of a religion, which had influenced their own ideas. But to every principle of Chriſtianity the Greenlanders are reported to have been utter ſtrangers, when the 'Unitas Fratrum' appointed a miſſion to thoſe inhoſpitable coaſts. Hiſtory of Greenland, tranſlated from the High Dutch of Mr. David Crantz, vol. i. book 3. chap. 5 October 1767.

A learned author, whom I have the honor to call my friend, and who has appropriated a larger portion of his ſtudies to the duty of his profeſſion, connects, in his recent * 'Illuſtration' of the communion, enjoined by our Savior to his

* The term 'Illuſtration' is affixed to a performance, which the author, with that deference for which he has been always valued, has declared to be 'An attempt to illuſtrate,' &c.

diſciples,

diſciples, 'the feaſts upon the legal ſacrifices among the Jews,' and 'the feaſts upon the idol ſacrifices among the Gentiles †.'

This very cloſe reaſoner, and excellent ſcholar devotes many remarks to a ſentiment hazarded by Cudworth, whoſe very errors are to be criticized with that reverence, which has been always a tribute to eminence from ſo candid an opponent. The ſentiment of Cudworth is communicated in his own phraſeology, "That the Lord's ſupper, in the proper notion of it, is 'Epulum ex oblatis, or a feaſt upon ſacrifice;' in the ſame manner with the feaſts upon the Jewiſh ſacrifices under the law, and with the feaſts upon εἰδωλόθυτα, things offered to idols among the heathens." Dr. Bell has ſufficiently evinced the impropriety of Cudworth's premiſes, from a reference to his concluſions. He has likewiſe conferred a more eſſential ſervice upon the Chriſtian religion, by the confutation of a late right reverend author, who from the adoption of Cudworth's principles on this argument, and his laborious aſſiduity to confirm them by his own refinements, has more particularly endangered the character of his profeſſion, by treading the ſlippery paths leading to tranſubſtantiation. This latter divine has more than once almoſt made a ſhipwreck of genuine faith, in his bolder purſuits of novelty.

To the work with which the public has been, on the foregoing occaſion, obliged by my very worthy friend, may I be permitted to refer the ingenuous reader? at the ſame time wiſhing his indulgence to a ſhort obſervation of my own, that the very conſtruction of any ordination of ſacrifice, in the inſtitution of the goſpel, muſt be neceſſarily diſſonant from the genius and ſpirit of Chriſtianity, as promulged by the Author of our ſalvation. What page of our bleſſed Savior's hiſtory affords an intimation that he propoſed to inculcate the doctrine of *ſacrifices*, unleſs we except that repreſented under a

† Appendix to 'the Attempt to aſcertain and illuſtrate the Authority, Nature, and Deſign of the Communion, or the Lord's Supper, by W. Bell, D. D.'

figurative

figurative alluſion to the *Jewiſh*, of broken and contrite hearts, which God will not deſpiſe?'

With the greateſt conviction I reſign the conduct of deductions on this ſubject to a far more valuable inveſtigator; ſufficient for my purpoſe, as editor of Apollonius, conſiſtently with the leading point which I have endeavor'd to enforce, that the Jewiſh feaſts, as above intimated, and thoſe of the heathen aſſimilate, while no congenial eſtabliſhments were enjoined to the furtherance of the Chriſtian diſpenſation!

Chriſtianity is by no means to be conſidered as a counterpart of the law of Moſes; the latter was ſubſervient, even in its divine inſtitution, to the purpoſes deſigned by the Almighty in the promulgation of the former. The ceremonial law was limited to the uſes of one, the Chriſtian doctrines addreſſes the hearts of all, people: the Moſaic muſt be underſtood as the fore-runner of revealed religion. The lawgiver of the Hebrews was an inſtrument of thoſe decrees, the completion of which was reſerved, by the miraculous will of Providence, to the diſtant period of the aſſumption of fleſh by our Lord. Every page of the Iſraelitiſh teems with proſpects of Chriſtian intereſts; for theſe the patriarchs lived, the inſpired prophets wrote, and worked; for theſe, figurative pictures were delineated, and even the letter of hiſtory, in the writings of the Old Teſtament, was calculated to lead enquiries into a religion 'originating from God, in contradiſtinction to the heathen; which enquiries could only terminate according to the ſpirit, with which they were formed, in the hiſtory and doctrines of our Redeemer *.

Such

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* I cannot, however indirectly engag'd upon a theme compoſing ſo very eſſential a part of Chriſtian duty as the communion, omit attention to the celebrated reply of Elizabeth, when the Catholic zealots expected, by their queſtion relative to that ſolemn inſtitution, to furniſh, through *her* anſwer, matter for accuſation againſt her principles, well-known to have been oppoſite to thoſe of her popiſh ſiſter on the throne,

Such being the uncontroverted connection between the Jewiſh and heathen ſacrifices, and the poſitive diſagreement between *theſe* and any rite whatſoever enjoined by the Finiſher of our faith; whence can ſuch connection between the two *firſt* religions be ſurmiſed to have ariſen? To preſume that the Jewiſh was borrowed from the heathen, were a palpable violation of hiſtorical evidence produced in the holy writings; that the latter owed its origin to the former in point of earlieſt ceremonies, may be corroborated from thoſe ſacred teſtimonies. True it is, that the principles of each were totally diſcordant; yet the intermixture of the Iſraelites with the Egyptians might be reaſonably ſuppoſed to have familiarized imitations of their reſpective uſages. The Iſraelites are recorded to have too faithfully, and too fatally, expreſſed a proneneſs to the idolatry of Egypt; and the Egyptians may as fairly be concluded to have copied, from a deſign to miſrepreſent, the ſacrifical rites, in particular of the Iſraelites. For, as it has been expreſſed in the courſe of this Appendix, it appears not that the Egyptians had practiſed the 'devotion

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throne, and which occaſioned her unreaſonable impriſonment in the Tower.

'Chriſt was the Word, who ſpake it;
He took the bread, and brake it,
And what his will did make it,
That I believe, and take it †.'

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† I obſerve theſe lines attributed to the *nervous Doctor Donne*; but either they cannot be his, or Elizabeth, on ſuch conſtruction, could not have uttered them. Elizabeth may ſcarcely have eſteemed it requiſite to uſe ſo glorious an ambiguity of explanation, when ſhe had aſcended the throne of England. She was born 1533; was crowned 1559; and died 1603. Dr. Donne was born 1573, and died 1631. So that one or other of theſe aſſertions cannot fail to be inconcluſive.

of

of ſacrifice' previouſly to their intercourſe with the people of God. The very pure and perfect lineaments of Chriſtianity have ſuffered from the profanation of unſkilful or deſigning daubers. Should any peeviſh arguer enquire, "What poſſible conformity can ſubſiſt between the Jewiſh and heathen devotee?" he may be aſked in return, "What conformity may be concluded between the ſpirit of Chriſtianity and Mahometaniſm?" yet whence the *outlines* of the latter?

FINIS.

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ERRATA.

Page 31, line 19, *for* were obſerved, *read* will be.
— 20, *dele* already.
— 21, *dele* foregoing.
61, ver. 4, *for* have, *read* heave.
75, 7, *for* ſteam, *read* ſtream.
133, 1, *for* foilage, *read* foliage.
134, 1, *for* Cretaz, *read* Cretan.
136, 15, *for* ſtubburn, *read* ſtubborn.
138, 2, *for* lead, *read* lend.
—— 3, *for* ſhin, *read* ſhine.
—— 8, *for* ruſtat, *read* ruſtic.
147, 14, *read* poſſeſſions.
150, 6, *for* occean, *read* ocean.
168, 13, mans, *to be read as a verb.*
169, 2, *for* oul, *read* ſoul.
182, 14, *dele mark* "
185, the end, *for* gloomy is, *read* dis.
—— remark line 3, *read* was ſuitable.
189, 6, *for* Minoan's, *read* Minoän.
199, note, laſt line but one, *for* ſimile, *read* ſmile.
206, 3, *read* warriors *without an apoſtrophe.*
207, v. laſt, *dele the firſt* his.
256, laſt line but two, *for* principle, *read* principal.
258, laſt line, *dele* as it has been uſually eſteemed.—Same page, *dele* was *before* intermixed.
261, motto to Ceiris tranſlated, *point the third verſe,* culpare jocos, muſamque paratus.
273, laſt line of note, *for* viſes, *read* vires.
282, *for* fame, *read* flame.
293, *for* Sprenitis, *read* Spernitis.
292, *read* 3d verſe, &c.

To theſe the mild Palæmon's infant age
Joined with a mother ſprings, the various ſtage
Of years forbids not equal health to flow
Full o'er their limbs, &c.

DIRECTIONS TO THE BINDER.

Place the ERRATA at the End of Vol. I. — And the Argument to Book I. and II. marked 61*, 62*, 63*, and 64*, in the Sheet E of Vol. I. between Pages 59, and 61.